

15.
28

NEEDFULL HELPS:

AGAINST
DESPERATE
PERPLEXITIE,
AND
DEEPE SECVRITIE.

As they haue beene delivered in
fundry Sermons on severall Texts;

BY
THOMAS BARNES.

Preacher of Gods VVord at *S^t Margretts*
in *New-Fish-streete*. LONDON.



LONDON
Printed by I. D. for Nathaniell Newbery:
and are to be sold at his Shop at the signe
of the *Starre* vnder *S^t Peters Church* in
Corn-hill, and in *Popes-head Alley*.

1 6 2 4.





T O
T H E R I G H T
V V O R S H I P F V L L,

Sir *Francis Barrington*, Knight,

Baronet ; S^r *Thomas Eliot* ; S^r *Nathaniell*

Barnardiston ; M^r *Roger Thornton*, Esquire:

the *Author* wisheth all blessings in this

world, all blisse in the other,

according to Gods good will,

and pleasure.



F^all the things, which the Lord hath made in this Great World, MAN (Right VVorshipfull) is the most noble: for whose sake other creatures were created ; to whose feete the things below are

^aCreator omnium Deus, inter cetera, & super cetera que creavit, RATIONALE M dignatus est illustrare naturam. Hug. Viſt. de Ani.

l.2.c.31. Tom.2.109. ^b Propter quem, (viz. hominem) mundum ipsum, & universa, quaecunq; sunt, Deus fecit. Lactan. de Divin. ^c ram. l.7.c.4 p.214.

The Epistle Dedicatory.

c Psal. 8. 6. *c* *subiected*. Of all the essentials, which M A N (the *Rursum ceteras res animantes, hominis causā esse factus, ex eo clarum est quod homini seruiunt. Laetan. de Div. Prem. l. 7.* little world) doth consist of, the S O U L E is the most excellent^d: it is *c* *infused by God,*^f which notes out the dignitie of it: it *g* hath command of the bodie, which notes out the authoritie of it: it is a worke (as ^h One calles it) both Great, Divine, and Admirable. Of all the powers in the soule, none is comparable to the REASON.

c. 14. d Habet anima quandam propriam naturam, omnibus his, mundana molis elementis excellentiorem. *Hug. Viēt. de Anim. l. 2. c. 12.* Of all the branches in the reasonable part, none is equall to the M I N D E, none excels the *Understanding*. Of all the vertues in the minde, W I S E D O M E giues the greatest light, *Wisedome* swaies with chieffest might. Oh the breadth that *Wisedome* spanneth; Oh the length that *Wisedome* reacheth; Oh the height that *Wisedome* climeth; Oh the depth that *Wisedome* gageeth, when once it comes into a Soule, cleered by Gods spirit, in some good measure, from those duskiſh cloudes of Ignorance, and Error, with which before it

e *Insufflavit enim, dictum est ad exprimendam operis dignitatē, ut agnosceretur aliquod eximium, quod eius ore prolatum est. Cassiod. de Anim. pag. 313. g* *Animus est substantia quadam rationis particeps, regendo corpori accommodata. Hugo. Viēt. de Anim. l. 1. c. 1. Tom. 2. fol. 95. h* Μέγα τοίνυν, καὶ θεῖον ἔργον, καὶ θαυμαστόν ὄντως ἐστὶν ἡ ψυχὴ. *Atacar. Hom. 46. p. 507. i* Μὴ ἀπλῶς τῇ νοερᾷ τῆς ψυχῆς οὐσίᾳ προσχῆς ἀγαπήτέ. *id est. Ne leuiter I NTELLECTIVAM anime substantiam perpendas, dilecte. Id. Hom. 26. p. 326.*

was

The Epistle Dedicatory.

was obscured ^k. Without *this*, how can men
discerne of things that differ ^l? How can
they see what is good, and what is euill, and
so exercise the power of their *reason* in ensu-
ing the one, in eschewing the other ^m? When dan-
gers are imminent, and comming against vs,
Wisedome foresees them, forecasteth against them:
When troubles are incumbent, and lying vpon
vs, it doth either remoue them, or ⁿ preserve vs
in them. In a word, What walls are to Cities,
what skimmes are to beastes, scales to fishes, feathers
to birds, and shells to some creeping, and ba-
ffer creatures; the same is *Wisedome* to (° that na-
ked-borne creature) M A N, euen a couering, a ^p de-
fence: yea, *Wisedome* (saith Salomon) strenghteneth
the wise, more then ten mightie men which are in the
Citie ^q. This excellencie, this efficacie of *Wisedome*,
I vndertake to lay open (so farre as the Text
giues leaue, and the times require) in the en-
suing Discourse. In the which (as the Searcher
of all hearts knowes) next to his owne glo-
ry, I seeke the good of two sorts; of prudent
Christians, of improuident persons. The one I would

^k Θεωρήσαν
ἀρρήτα μυστή-
ρια ψυχῆς, ἧς
περιαιρεί κα-
ρίος τὸ ἐπι-
κείμενον σκό-
τος; καὶ ἀπο-
καλύπτει αὐ-
τῷ, καὶ ἀ-
ποκαλύπτει αὐ-
τῇ. πῶς
πλατυσάκει
τείνει τὰ φρε-
νίματα τῆ
νοῦς αὐτῆς,
εἰς τὰ πλάτη,
καὶ μήκη, καὶ
βάθη, καὶ ὕψη.
Id. Hom. 46.
^l Phil. 1. 10.
^m Idcirco da-
ta est homini
sapientia, ut
cognita bono-
rum malorum-
q; naturā, &
in appetendis
bonis, & ma-
lis declinan-
dis, vim suae
rationis ex-
erceat. Laſt.
de Diu. Prae.

l. 7. c. 4. ⁿ Inter omnes rerum perturbatissimarū, intemperies, nos certos, tectosq;
conseruat. Serran. in Eccles. c. 7. p. 388. ^o Nam ceteris animalibus quia sapientia
non data est; & munita indumentis naturalibus. & armata sunt: homini autem
pro his omnibus, quod erat praeipuum, rationem solam dedi; Itaq; nudum, for-
mauit, & inermem, ut cum sapientiā, & muniret, & tegeret. Laſtan. de Diu.
Praem. l. 7. c. 4. 214. ^p Eccles. 7. 12. ^q ib. v. 19.

not

The Epistle Dedicatory.

not haue *despayre*, although the times frowne :
the other, I would not haue *secure*, because the
times frowne. The one *hauing* wisedome,
doe I advise to *use* it ; that they may *foresee*
the plague, and *hide themselves* : The other *wanting*
wisedome, doe I perswade to *seeke* it ; least
like *fooles* they *pass* on, and be *punished*. Now, if
either of these persons (through Gods bles-
sing) reape that good, which I entend, by
these endeouours ; I doe not doubt, but (be-
sides their *prayses* in the first place returned
to God for that blessing) they will send vp
some *prayers* for Your *VVorships* well-fare, for
suffering your *Names* to stand in the *forefront*
of this *Treatise*, as a Countenance to the *Mat-*
ter ; although *scarce knowne* to one of you, and
well-deseruing of none of you, be the *Author*.
My boldnesse is much, I freely confesse it ;
yea, *ouer-much*, I craue pardon for it. Al-
though I haue ioyned so *many* of you toge-
ther (because I hope you are vnited in the
same bond of Religion) when *each* of your
Names, is worthy to countenance some *grea-*
ter, some *better* Worke, then *this* is, or *any* else,
that my slender abilitie can afford ; yet I be-
seech you, let the intimation of my *desires*,
to

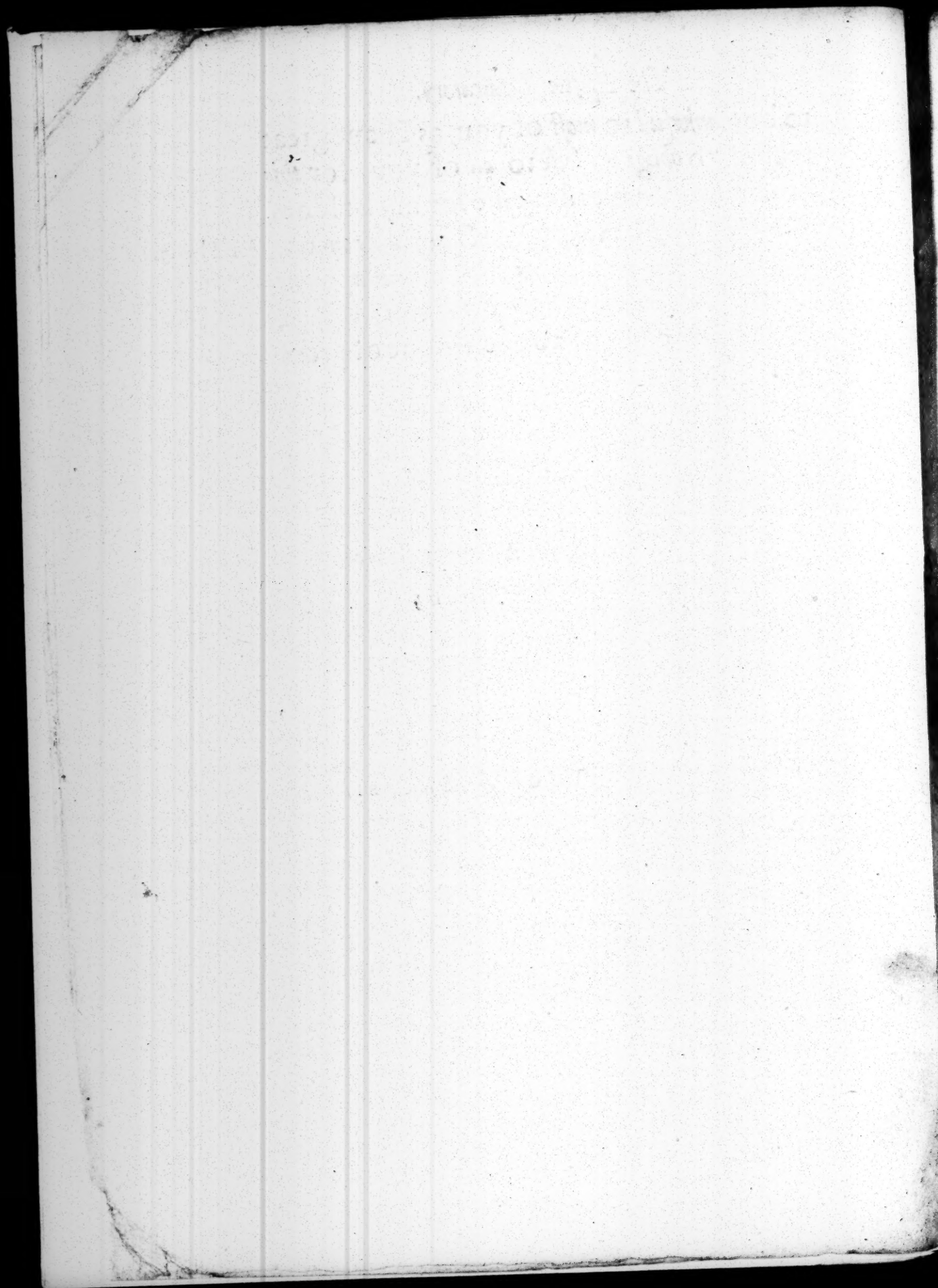
The Epistle Dedicatory.

to be thankesfull to most of you, as I haue great reason, to oblige my selfe to all of you, for this your Protection, plead excuse for my boldnes.

Now the very God of peace sanctifie you throughout, ¹ 1 Thes. 5. and preserue your whole spirits, soule, and bodie, blamelesse, vnto the comming of our Lord Iesus Christ. A Petitioner for which, to the throne of grace, is he, who is ^{23.}

*At your Worships service
in the LORD;*

THOMAS BARNES.



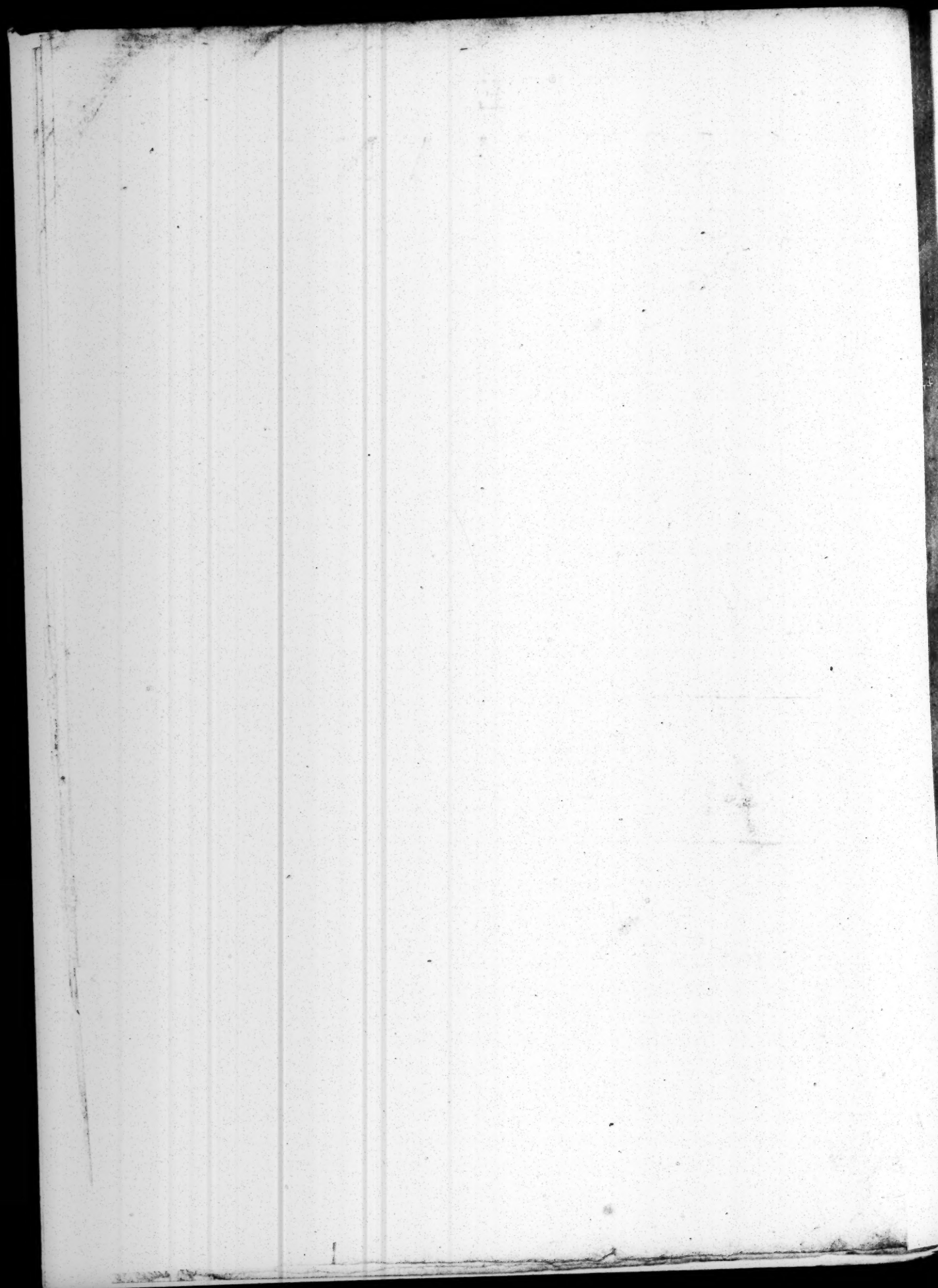
THE
WVISE-MANS
FORECAST
AGAINST THE
EVILL TIME.

BY
THOMAS BARNES.

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I

THE
VVISEMANS
FORECAST AGAINST
THE EVILL TIME.

Proverbs 22. 3.

*The prudent man foreseeth the euill, and hideth him-
selfe: but the simple passe on, and are punished.*



Or me to beginne with
a large Discourle of this whole
Booke by way of Preface, would
be both tedious, and incommo-
dious; neither pleasing, nor pro-
fitable; especially too, sith they,
who are acquainted with the
Scriptures, or haue some little
insight thereinto, cannot be ig-
norant that this Booke hath *God* for the *Author*, *Salomon* for
the *Writer*, *Proverbs*, or *Divine Parables*, for the *Matter* of
the same.

This Chapter (as ^a *One* obserueth) consisting of 29. ver-
ses, hath thirtie seuerall, and sundry *Subiects* handled in it: ^a *Piscator:*
Euery *Subiect* hath a proper *Proverbe*, most of which *Pro-* ^{Tituli rerum}
verbes are so handled, that very seldome doth one depend ^{qua hoc capite}
vpon another. ^{proponuntur}
^{sunt isti, Fama,}
^{favor, &c.}

B

This

The Wise-mans forecast

The partes of
the Text.

^b Agilicus de
pudentibus &
prouidis, de sim-
plicibus rursus,
& improvidis.

Pelcanus in
Pro. pag. 325.

The Branches
of the 1. part.

This Text containeth a two-fold *Subiect*, and futeably con-
sisteth, of two *Proverbs*. ^b Here we haue, first, a *Provident*
man, and a *Proverb* concerning him; [*The prudent man fore-
seeth the euill, and hideth himselfe*]: Here we haue secondly,
an *Improvident* man, and a *Proverb* concerning him [*But the
simple passe on, and are punished*].

Touching the *Provident man*, in the first *Proverb*, we may

note two things, { 1. His Title. } Or if you { Stile.
2. His Taske. } will. His { Practise.

His Title, or Stile, [*A prudent man*]. His Taske, or Practise
[*foreseeth the euill, and hideth himselfe*].

1. Branch.
Interpretati-
on.

דַּוִּד *
ד

¶ Gnarum, Af-
zutum, vel cal-
lidum esse: Af-
zute, vel calli-
de agere.

* Metaphora a
nudis tracta,
qui se huc, illuc
versant. Causa.
ad loc.

¶ Παῦρος.

* Παρὰ τὸ εἶς

παῦ ἐνεργείν.

Sylburg. Etym.

Mey. Col.

651.

* Doubt.

¶ Solution.

* Bede and

such as follow

him.

¶ Pro versuto

& versi-pelli.

¶ Rom. 16. 19.

¶ Whom Hierom,

Lyranus, and others meane here.

¶ Piseat.

¶ Callidus. In bonam partem Jansen. Sicut Callidus in hoc loco & alibi in hoc libro in bonam ac-

cipi debet partem, Vise. Lauat. ad loc.

The word in the Originall is a *Craftie*, or *Subtile* man *,
comming of a ¶ word which signifies to *be subtile*, or to
deale craftily. It is a ^c *Metaphor* borrowed from naked per-
sons, who turne themselves euery way, sometimes to *this*
side, sometimes to *that*. Mee thinkes the *Seventie Interpre-*
tters haue rendered it well; ^d *A man meddling in euery busines*,
(that isto say) *A man working towards any thing, any change,*
any state, any calamitie, &c. As if the wise man here should
intend such a man as hath his wittes about him, or a person so
politique, as that he knowes what to doe, and where to winde him-
selfe whatsoener betideth.

* Now whether this *prudent*, or *politique* man here be taken
in a good sense, or a *bad*, there is some doubt, because in the
Hebrew Bible it is taken both waies. ¶ For the saluing where-
of, howbeit, * Some doe take it in a *bad* sense, and would vn-
derstand one that is ^e *wickedly craftie*; or (as the Apostle
speaketh) *wise to doe euill* ^e, *subtile to fancy euery humour*,
a man for all companies, for all times, such as were some
of the ^h *Rulers* amongst the *Jewes* in the time of *Christ*, who
were too *craftie* to professe themselves the Disciples of

Christ; yet the very *circumstances* doth shew, that ⁱ *Those In-*
terpreters

terpreters hit more right, who take it in a good sense, for one that is religiously prudent, a godly Wile-man, politique according to pietie. Whence obserue thus much; That * a good man is a wise man. A Christian is craftie. Not craftie as Bruites be; as the Serpent was, who beguiled Eue; not craftie as Cheaters be, to circumvent their brethren to their hurt, either in gaming, trading, buying, selling, or the like; for these are mischeuously craftie; nor craftie as hypocrites be to beguile men with a shew of Religion, and indeed before God to be irreligious; for this is damnable craftines; But innocently craftie, craftie in the best sence, holily prudent, and wise. Hence it is that in Scripture wee shall finde a Christian often adorned with the stile of a Wise-man; especially in this Booke of the Proverbs^k. To this purpose is that which Moses recordeth of Ioseph, Gen. 41. In the 18. verse of that Chapter, he is called a man in whom the spirit of God is; and in the 19. verse, it followeth; There is none so discreet, and wise as thou art. Who is a wise man? (saith Iames) let him shew out of a good conversation his workes with meekenes of wisdom^l: as if he should haue sayd; That man is a wise man, who doth wisely bring forth the fruts of Religion; And no maruaile, for why:

First, Such an one is taught of God; But who, that is taught of God, is not wise?

Secondly, Such an one is ingrafted into Christ, and so Christ is made wisdom unto him^m.

Thirdly, the holy Ghost (whose office is to enlighten, to direct, and to endue with wisdom) dwelleth in his heart; it must therefore needs follow vpon these groundes, that a pious man is a prudent man.

This poynt in the first Use doth meet full in the face with that horrible, and damnable sinne of casting the aspersions of folly in the face of Religion, and the profellors of the same. A sinne too common amongst the sonnes of men*. In the Court he is accounted a foole that will not swill, sweare, and goe to a Play. In the Countrey he is reputed a foole that will not take libertie to rob God of his Sabbath for his base

Doct. 1.

* Iustus nempe est sapiens. Ber. in Cant. Ser. 63 fol. 184 H.

* Calliditas autē

& astutia, in

mutis quoque

animalibus

sunt, vel cum

insidiantur a-

lijs, & dolo ca-

piunt ut devo-

rent, vel cum

insidias aliorum

vario genere

detrahunt Lac-

tant. de Iustis.

l. 5. c. 18.

circ. finem.

* P10. 10. 8.

14.

Ch. 17. 2.

Ch. 25. 5.

1 Iam. 3. 13.

Reasons.

1.

2.

* 1 Cor. 1. 30.

3.

Use 1.

* Semper enim

contra virtutē

insan: malitia.

Chrys: in Gen.

1. 6. Hom. 22.

The Wise-mans forecast

*Prudentia non
in foro, non in
placitis, sed in
Ecclesia possi-
detur. Ambros.
de Virgin. l. 3.
Tom. 1. p. 99.
Quomodo est
in eis vera ius-
titia in quibus
non est vera la-
punitas? Aug.
Tom. 1. l. 4.
contra Iulian
c. 2 pag 70.
p Heb. 5. 14.
q Phil. 1.
r Ps 119. 30.*

1 Cor. 1. 18.

pleasures and profits. In the *Citie* he is esteemed a foole that straynes at a lie, at an oath, at a false glosse to make his deceitfull wares goe off hand, to beguile buyers withall, and that makes any scruple of *Vsury*. *Papists* deeme the children of God, *Hereticall fooles*; *Profane ones*, iudge them *Hypocriticall fooles*: *Ciuill ones*, precise, and singular *fooles*. Ah (my brethren) what miserable times doe wee liue in? What vncharitable opinions? cankered affections, doth our age afford? that cannot betecome *Religion* it selfe the name of *wisedome*; nor such as fauour, and sauour of *Religion*, the title of *Wise men*? I would faine know where heavenly *Prudence* is to be found on earth, if not in the *Church*. It is the proper portion, and peculiar possession of the godly. How can a man be iust, and religious, if he be not truely wise? Who haue a better insight into their estate of *miserie*, into the meanes of their *recovery*, then the people of God haue? Who haue their *wittes better exercised*, to *discerne of things that differ* then they? Who more cunning then they in making the best choices, and matches, in refusing the euill, and chusing the good, euen (with *Dauid*) *selecting the way of truth*? Who haue a better forecast, for vnmatchable honours, for durable treasures, and vnspeakeable pleasures then they? And are such ones fooles? Where are mens eyes? What are mens iudgements? Were they not fooles *themselues*, had not malice against God, and enmitie to the truth, blinded, befotted them; they could not chuse but needes confesse, that where such signes of *wisedome* be, there *wisedome* her selfe hath her seate. Let therefore all vnrighteous, and irreligious ones (be they of the profaner, or ciuill sort) learne to repute the Children of God *wiser* then they haue done, and cease to *befoole* them, or else (I tell them) as the *Preaching of the Crosse of Christ* is to them that *PERISH* foolishnes; that is, as the *accounting of Gods ordinance of Preaching a foolish thing* is a *marke of perishing*. So the *befooling of the members of Christ*, (who are in this Text stiled *prudent*), is a fearefull token of damnation. For saith Christ himselte; *Who soeuer shall say to HIS brother* (that is) to his neighbour, much more to

Christ.

Christ's brother, **THOU FOOLE*, shall be in danger of * *Maſpe- bell fire* ^c.

^c Mat. 5. 22.

Secondly, Let the meditation of this poynt, keepe you that are the Children of God, from being discouraged at the *te- fooling* termes, wherewithall the Deuills *Mimickes*, and the worldes *mock-gods*, doe abuse you. It may be, both your persons and profession are brought forth in *Shewes* and *Stage playes* (where no Villany is wanting ^u) and there by Satans-*Apes*, and *Agents* exposed to derision; It may bee, you are not admired, nor applauded of the men of the world (**for it is impossible you should*) but rather exploded and disgraced, as though you were the *veriest* fooles that liue, yet this need not much trouble you, much disquiet you; So long as the *Lord* accountes you *wise*; So long as *Hee*, (who knowes you, both what you are, and what you doe, who teacheth you from heauen, who hath made you partakers of the wisedome of Christ, who hath put his spirit (the spirit of wisedome) into your *inward parts*) so long as *HE* (I say) hath adorned you with *this Title of Donelike* providence, of *harmeles policie*; you for your partes are well enough: you haue honour enough, you haue renowne enough, whatsoeuer the world thinkes, or sayes of you. All their taunts with which they doe befoole you, cannot make a flaw in your Title, or be a blemish thereunto. Profit you they may by the vse you may make of them, hurt you they cannot ^x. y I know indeed, it is ^z no easie matter (especially to flesh and blood) to brooke, and set light by such taunts, such obloquies; * Yet grace and ^a vertue hath that power and strength, that it can beare, and breake through them all; and ^b a *couragious* heart, and *valorous* spirit, which looks at that *All-seeing God*, and expecteth *praysse* from him alone, can easily despise the speeches of euill men; not weighing ei-

Vſe 2.

Encourage-
ment to the
godly against
reproch.

^u Nihil ferre
vel criminum,
vel flagitiorum
est, quod in
spectatulis non
sit. Sal. de
Prou. l. 6.

^x Impossibile e-
nim est, ut qui
angustia, et arc-
ta virtutis vi-
am ambulat, &
mandata sequi-
tur Christi, ab
omnibus laude-
tur, et in admi-
rat. one sit.

Chrys: in Gen.

c. 6. Hom. 22.

^z Quid damni
d. coro, hinc nas-
citur viro, quod
ab hominibus
subsannatur, &
irridetur, cum is
qui finxit corda
hominum, et in-
re ligat omnia
opera eorum,
predicatum,
& coronat?

Chrys: in Gen.

Hom. 22.

*Nihil autem prudentibus aufert, in d potius confert merdax infamatio malivolorum. Maxent. Dialog. l. 1. c. 1 in Oribod 684 y Praoccupatio z Neque paruum est despiciere irridentes, & opprobriantes, & salibus incessentes Chrys sup. * Anſw. Tentum virtutis rebur, ut cum impugnatur, hyst. bus fiat potentior. Idem ibid b Anima fortis, & constantis est oculum suum intendere ad illum insopitum oculum, & ab eo solam gloriam expectare. & hac despiciere, nulli- usque pili facere humanam laudem vel conuicia, sed transire vi umbras, & semina. Chrysos. in Gen. Hom. 22.*

• *Atius ille* (viz Noa) non
tantum decem
& viginti ho-
mines, sed &
omnium homi-
num naturam,
& tot myriade.
despexit: veri-
simile enim erat
omnes eos videre
reprehendere,
subsannare &
debachiri,
Ec. id. ibid.
& Dominus mi-
seros vocat eos,
qui propter hu-
manam laude,
virtutem negli-
gunt. Id. ib.

* Multa non fe-
 rentes conuicia
 hominū viginti
 vel decem, vel
 etiam paucorū
 supplantantur,
 & ruunt. Chry.
 in Gen. c. 6.

Hom. 22.

* The second
 Branch of the
 first part.

• That second
 Branch subdivi-
 ded into two
 particulars

* The 1 parti-
 cular in the
 2 Branch.

ther their prayſes, or diſprayſes a ruſh, or an haire. Now wee
 for our partes, profeſſe our ſelues to haue grace, to be vertu-
 ous; oh be wee then ſo couragious, as (with Noah, & that iuſt
 one, who was not daunted at millions and myriads of repro-
 ches) to beate downe, and keepe vnder all ſuch faynting
 thoughts, and fearefull conceites, as this conſideration (that
 the world reputes vs fooles) may occaſion in vs. I am ſure,
 & miſerable would your caſe be, if for the ſhunning of this
 imputation, and for the gaining of mans applauſe, we ſhould
 neglect holines: Better it is a thouſand times, to be accoun-
 ted by the world fooles for Gods cauſe, then to haue the wiſe-
 dome of the world, then to be reputed wiſe in the world, and
 in the meane time to be fooles in Gods account, for being e-
 nemies vnto him. I know his hath need of inforcing, be-
 cauſe there are many (euen in the profeſſion of Chriſtian-
 itie) whom a few ſuch bugge wordes doe ſcare too much.
 But I muſt make haſt to that which followeth.

* Foreſeeth the euill, and hideth himſelfe.

• Here we haue the Prudent mans taſke or Practiſe; in which
 conſider, His $\left\{ \begin{array}{l} \text{Previſion,} \\ \text{Proviſion,} \end{array} \right\}$ or $\left\{ \begin{array}{l} \text{His foreſight.} \\ \text{The fruit of his foreſight.} \end{array} \right\}$

The former in theſe wordes [foreſeeth the euill]. The
 latter in theſe, [And hideth himſelfe].

* In the firſt of theſe, which muſt firſt be handled: two things
 offer themſelues to our view $\left\{ \begin{array}{l} 1. \text{An act.} \\ 2. \text{The obiect of that act.} \end{array} \right\}$

The Act [Foreſeeth]. The obiect, or what he foreſeeth;
 [The euill].

In the meaning I will ioyn both together. And albeit,
 (becauſe euery Act is terminated, and limited by its ob-
 iect) the obiect might (and not incommenſurably) be firſt o-
 pened, yet in regard of the order which the ſpirit of God
 here obſerueth, I will explicate the wordes as they lye in the
 Text, the Act firſt, the Obiect laſt.

Interpretatiō. Foreſeeth]. The word is in the Originall [Seeth] and ſo
 it is

it is vually translated in other Languages, sauing that the *Septuagint* doe turne *Seeth* into * *Seeing*, and *Piscator* (among the *Latines*) *foreseeth* into § *foreseeing*; Both vsing a participle in stead of the *Verbe*.

But may some demand, if in the Originall it be (*Seeth*) why is it in our *English Bibles* translated (*foreseeth*)? I answer, for * *explications sake*, to shew what a kinde of seeing the *Hebrew* intendeth in this Text. For, inasmuch as the word *See*, hath diuers constructions in the Booke of God, as viz. signifying sometimes (properly) to take a view of some outward obiect with the eye of the bodie^f; sometimes metaphorically to vnderstand^g, with diligence to obserue, and marke^h, to receiue a thing from God by propheticall reuelationⁱ, to beleue^k, sometimes to heare^l, sometimes to beware^m, &c. Why may it not as well signifie to foresee: especially too, sith there can be no sure beleuing, that a thing will happen, no provident bewaring of a thing that may happen without foresight, and no foresight without seeing, either with the eye of the body, or else with the eye of the minde. You haue the *Act* explained.

Now to the obiect [*The euill*]. It is well knowne that there is a two-fold euill { Of sinne.
Of punishment.

If we should here vnderstand the euill of sinne, the meaning would be this, that a wise Christian foreseeeth what may be to him an occasion of sinne, that he may shunne it. But leauing this; by euill here is meant the euill of punishment: For this meaning both the *Septuagint* will beare^o, and *Interpreters* for the most part doe giue^p. And this euill of punishment, some restrayne to one thing, some to another: As ^q some to places of preferment, either in the Church, or Common-wealth, as if this should be the meaning^r; A craftie Christian weigheth with himselfe how great danger, or perill, is in great honours, in high places of command, in wealthy Priest-hoodes, and the like. Some^s other re-

μω ρε μδρον. i. e. Malum vlticens vel puniens. As Vatablus, periculum. Piscator: Vidit ingruere res aduersus. Lavat Ragnab, a Ragnab pascere, in malum sumitur, De pascere, arroderet, frangere, affligere. Dionis. Carthusianus Damnum. q Peltan ad locum. r Prudentes expendentas quantum periculi positum sit in magnis honoribus, amplis magistratibus, Opulentis Sacerdotijs, &c. s Carrw. ad loc.

Doubt.

Ans^w.

* Explicationis ergo.

f Mat. 22. 11.

The King came in, to see the guests.

g Ioh. 9. 41.

Now you say we see.

h Plal. 46. 8.

Come & see the workes of God.

i Isa. 2. 1. The word which I saiah saw.

k Ioh. 6. 40.

This is the will of my Father, that eueryone that seeth the Sonne.

l Apoc. 7. 12. It turned to see the voice that spake.

m Apoc. 22. 9. See thou doe it not.

n Ma- lum { Delic- ti. sup- plicij.

Tertul.

o πονηρὸν τι-

ferre

^tIncommoda, ex
ebrietate, adul-
terio, contentio-
ne, ambitione,
longè prospici-
entia.

ferre it (in part) to great and grosse sinnes, as if the sense should be this; ^tA prudent man foreseeth what mischief comes by drunkenness, adulterie, contention, ambition, and such like sins. But (because of the Particle *The*, it being termed rather *THE* euill, then euill, or, *An euill*) I rather extend it to some eminent danger that a people may be in, to some notable iudgement imminent, or hanging ouer a place: and so deliuer the meaning in these termes:

Paraphrase.

A person that is piously prudent seeth before hand, or foreseeth eminent dangers, or calamities that may come vpon a place, vpon a people.

The Doctrines which hence I collect, are these two.

1. That it is possible for a people, where good men are, to be in great danger, eminent iudgements may hang ouer it.
2. That a wise Christian may haue a sight of that danger, a foresight of those iudgements. I straine not the Text for either of these poynts; therefore heavens-hand goe along with vs in handling the same.

The former I will be the briefer in, because (howsoever it affordeth matter of vse by *it selfe*) yet it is but an introduction into the latter; and the chiefest vse which I shall put *this* branch of the Text vnto, doth after a sort arise from both these Doctrines now propounded, as they are ioyntly considered.

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lar in the 2.
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Amos, 5. 6.

*It is possible for some eminent euill, or iudgement to hang ouer a place, to be comming vpon a people where God hath his Church, where wise Christians are.

If I should distinguish the iudgements of God into three sortes, *Eternall*, *Spiritual*, and *Temporall*; I could demonstrate the truth of the poynt by each of them.

First, that *Eternall* iudgements (which are the shutting out of heauen, and the thrusting into hell) may hang ouer such a place (that is) ouer some in such a place; the horrible, and great sinnes that are *there* committed, doe manifestly declare.

Second-

against the evil Time.

9

Secondly, for Spirituall iudgements, as namely, 1. A famine of the Word, which is an heauie plague. 2. Generall hardnesse of heart. 3. Generall defection from Religion, or falling away from God; which the Author to the Hebrewes, calls a *de-^a parting from the LIVING God^u, or God of life*; A drawing *backe^{*}* to perdition: that such may hang ouer such a place, I could make good from the examples of the Israelites; Amongst them good men were, yet the iudgement of a spirituall famine and declining from God, which came to passe in *Ieroboams* time, did euen hang ouer the heads of the ten Tribes, in the latter end of *Salomons* reigne, when his wiues and Concubines drew him to Idolatry^{cc}: as likewise by the example of the *Egyptians*, and others. But these Eternal, and Spirituall iudgements I passe ouer, and chuse to insist on the Temporall, as more specially intended by the holy Ghost in this place.

Now that some such temporall iudgements may be coming against a people, whom Gods Children liue amongst, it is very euident by many testimonies. What an euill hung ouer the *Men of the old world*, amongst whom *Noah* liued? ^{* Gen. 6.} over the *Sodomites*, amongst whom *Lot* was? ^{* Ch. 19.} ouer *Egypt*, and the Countries round about, where *Ioseph*, *Iacob*, and the *Patriarchs* liued? What shall I speake of the famines^z, pestilences^a, inuasions by the enemies^b, captiuities, and the like, so often mentioned in sacred Writ, that were imminent ouer the people of the *Iewes*? For in that such mischiefes fell upon them, of necessitie they did hang ouer them ere they came. All the threatnings of grieuous plagues against that people, wherefoeuer you meete with them in the writings of the Prophets (great or small) you may well refer to this poynt, as vnanswerable proofes of the same. There is neuer a Chapter in the *Lamentations* of *Jeremy*; but you shall meete with some such sentence as this; *IVDAH* is gone into Captiuitie^c; the wayes of *SION* doe mourne; all *HER* gates are desolate; *HER* Priests sigh^d; How hath the Lord covered the daughter of *SION* with a Cloud in his anger, and cast to the earth the beantie of *ISRAEL*. The punishment of the in-

C

quitie

ἐν τῷ ἀπο-
στρέφει ἀπὸ
θεοῦ ζῶντος
Heb. 3. 12.
ἐς ἀπώ-
λειαν.
Heb. 10. 39.
1 Kin. Com-
pare 11. Ch.
with the 12.
* In the booke
of Exodus.

* Gen. 6.
* Ch. 19.
* Gen. 41. 25.
26. &c.
* 2 King. 6. 25.
Lam. 4. 9. 10.
* Num. 14. 12.
* 2 Sam. 24. 15.
* 2 Chron. 7. 15.
Ier. 21. 6.
Ezek. 14. 21.
* Iere. 32. 24.
Ezek. 38. 12.
Ezek. 11. 3.
Ch. 39. 33.
* 2 Chro. 6. 36.
Lam. 1. 3.
* Vers. 4.

* Ch. 2. 1.

The Wise-mans forecast

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ebrietate, adul-
terio, contentio-
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ferre it (in part) to great and grosse sinnes, as if the sense should be this; ²A prudent man foreseeth what mischief comes by drunkenness, adulterie, contention, ambition, and such like sins. But (because of the Particle *The*, it being termed rather *THE* euill, then euill, or, *An euill*) I rather extend it to some eminent danger that a people may be in, to some notable iudgement imminent, or hanging ouer a place: and so deliuer the meaning in these termes:

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tie *c*; the wayes of *S I O N* doe mourne; all *H E R* gates are
desolate, *H E R* Priests sigh *d*; How both the Lord covered the
daughter of *S I O N* with a cloud in his anger, and cast to the
earth the beautie of *I S R A E L*. The punishment of the ini-
quitie

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quittie of the daughter of MY PEOPLE, is greater then the punishment of the sinne of Sodom^f: The Mountaine of SION is desolate, the Foxes walke upon it &c. Now in what place of the world were there better people then in Iudah, then in Sion? It was the place where God himselfe did delight to dwell^h: yet misery came upon them; and therefore it did hang ouer them.

¹ Chap. 4. 6.

² Lam. 5. 18.

³ Psal. 9. 12.

68. 17.

132. 14.

⁴ Kin. 6. 13.

Reason.

¹ Isa. 3. 8.

² Amos. 6. 8.

Neither is this any groundles Doctrine: for why, God may be greatly provoked by such a people, and so may come to loath them, and abhorre them, as he was provoked by the tongues, and doings of the old Israelitesⁱ; and did abhorre the excellencie of Iacob^k. But a people which provoke God to anger, and whom the Lord abhorreth, heauie plagues may hang ouer; Ergo, &c.

Vse.

How iustly doth this reprove a number of iesting, and careles people amongst vs, who, when they heare tell of the euill day, and that it is possible for our Land, for our Kingdome to be punished, to be plagued with some grievous scourge, or other, by the Almighty, they flout in the sleeue as at some scurilous, and ridiculous tale; much like the last-dayes Rebels, that Peter speakes of; Where is the promise of his comming^l; taking after the sonnes in Law of Lot, unto whom (when he told them of the destruction of Sodom) he seemed to mocke^m: as though this were a matter to be iested at, to be laughed at. I trow the Lord hath begunne with vs already, if we could, yea, if we would see it. It is true (I confesse) our Land may be called the very excellencie of Iacobⁿ: of all places in Christendome, none in priuiledges (especially in that

¹ 2 Pet. 3. 3.

² Gen. 19. 14.

³ Amos. 6. 8.

⁴ Magna illa
prærogatiua
dominica reli-
gionis. Salu. de
Pro. l. 8. p. 271.

⁵ great priuiledge of true Religion) haue gone beyond vs; in the abundance of heauenly wisdom, in the plentie of holy wise Christians, most Countries come behinde vs, yet the poynt in hand, intimateth that plagues may hang ouer places where Religion, and religious ones bee: Is it then a sufficient cause of derision to say, iudgements may be approaching OVR kingdome? Foure yecres agoe the Lord had a wise, and vnderstanding people in the Palatinate, yet the euill which hath since befallen it, was euen at that time imminent ouer it.

Well,

against the evill Time.

II

Well, *THERE* iudgement is begunne^o, where it will stay, God knoweth. Can *WE* onely looke to escape Scot-free? Were the *naturall branches* not spared^p, and is it *impossible* for *VS*, a part of the *wilde Olive* to be spoyled? Had not Gods mercie beene *Our Rampart*^q, wee had beene consumed ere this time. Cannot God be possibly *provoked* amongst *VS*? Is it not possible for him to *abhorre*, and loath *VS*? I doubt not but (ere I haue done) I shall too manifestly declare, that it is past the *peradventure*, or, *it may be*; and come to *this*, that God *IS* provoked amongst vs, *IS* most strongly incited to *detest* vs. Wherefore, cease thy mocking, (whosoever thou art) and this carelesse putting away the *evill day* from before thine eyes, least as *now* the Word of reproofe meetes with thee, so the day of vengeance ouer-takee thee like a snare, or a theefe in the night, ere thou art aware.

* I come now to a second Doctrine, which is that I would be at; *That when any grievous calamitie is approaching, Gods Children haue some foresight of it. Prudent Christians foresee the plague.* What *everlasting* miseries may light vpon themselves without preuention by repentance, they foresee, when the Lord first opens their eyes to see what their estate by nature is. What likelihoodes of *spirituall* iudgements to fall vpon them, they suspect, and feare sometimes, their many complaints of the remainder of hardnesse, vnbeliefe, coldnes of zeale, and lone, &c. in themselves, doe declare. But to ratifie the Doctrine in *these* particulars, is not to our purpose. X That they haue some foreknowledge of some *common evill* that may be comming against the places where they liue, it is very plaine.

§ *Noah* foresaw the *drowning of the old world*^r. *Abraham* and *Lot* foresaw the *burning of Sodom*^s. *Ioseph* foresaw the *seauen yeeres famine* that came vpon *Egypt* in his time, and vpon the Countries round about it^t. After *Iosephs* time the ten great plagues (of turning the *waters* into *bloud*^u, of *frogges*^v, of *lice*^x, *flies*^y, of the *murraine* vpon the bodies of *beasts*^z, of *botches* and *blaines* vpon the bodies of *men*^a, of the *hail*^b, of *locusts*^c, *darkenes*^d, and *death of the first borne*^e) which fell vpon

^o 1 Pet. 4. 17.

^p Rom. 11. 21.

^q Mal. 3. 8.

^r 2 Doct. From the 1. particular in the 2. Branch of the first part.

^s Gods children haue a foresight of misery ensuing.

^t A caution. Left the ensuing proofes of this

poynnt should seeme impertinent, I referre thee (Reader)

to the Obiection in the 3. Use of this

Doctrine, and to the answer of the same.

Pag. 15.

^u Gen. 6. 13.

^v Heb. 11. 7.

^x Gen. 18. 20.

^y Ch. 19. 13.

^z Gen. 11. 30.

^a 31.

^b Exod. 7. 17.

^c Ch. 8. 2.

^d Ch. 8. 16.

^e Verf. 21.

^f Chap. 9. 3.

^g Verf. 8.

^h Verf. 18.

ⁱ Ch. 10. 4.

^j Verf. 21.

^k Ch. 11. 4.

The Wise-mans forecast

vpon the same kingdome, were all foreseene; & foreknowne by *Moses*, and *Aaron*, the seruants of the Lord, as the Storie doth plentifully relate. I omit the foresight of particular plagues vpon particular persons, (as *Samuell's*, of the renting of *Saules* Kingdome out of *Saules* hand^e, and *Michaiab's*, of *Ababs* perishing at *Ramoth Gilead*); had not moſt of the Prophets (great and small) visions, and previsions of the great miseries, which both in, & after their times the people of the *Iewes* met withall. Christ had a knowledge himselfe, and gaue his Disciples a foreknowledge of the destruction of *Ierusalem*^h. *Agabus* foresaw that great and generall dearth throughout all the world, which came to passe in the daies of *Claudius Caesar*ⁱ. But how farre goe I? I stay my selfe, for feare of burthening your memories with multitude of authorities.

Reasons.

Will you haue the Reasons of it?

1. First, Christians are in fauour with God, therefore some way or other he giues them some foresight of the plague. Shall I (saith the Lord) hide from *Abraham* what I minde to doe^k? From *Abraham*? Whom I haue admitted into my fauour; with whom I haue made^l, and will establishe^m my covenant. It is sayd of *Noah*, first that he found grace in the eyes of the Lordⁿ, and then the Lord gaue him forewarning of the Flood^o.

2. Reason.

Secondly, the Lord knowes that his Children will make some good vse of foreseene dangers, to his glory, and the Churches good; He knowes that either with *Abraham*, they will command their children, and household to keepe the way of the Lord^p; or with *Noah* they will Preach the Righteousnes and Iudgements of the Lord, to conuince the world^q; or with *Esther* they will hazzard their goods and liues for the safetie of the Church, or seeke an hiding place for themselves, and them that belong vnto them. Some such or like Vse, the Lord knoweth (I say) His Children will make of acquaintance before hand with ensuing calamities: and this is one cause why through the grace of the Almighty, they doe so foresee the euill as they doe. What father will not put a Talent into such a childe's hand, as will husband that

1 Sa. 13. 14.
Ch. 15. 23.
1 Kin 22. 19.
25. 28. verses.

Mat. 24.

Act. 11. 28.

Gen. 18. 17.

Gen. 17. 2.

Gen. 6. 8.

Verf. 13.

Gen. 18. 65.

pare the 17. &

19. verses.

Heb. 11. 7.

A Similie.

that Talent to the fathers credit, his owne profit, and the publique good of the whole Familie?

I may say of *ALL* the Doctrines in this Text, what the Spouse Christ saith of the *teeth* of the Church; *There is NONE barren amongst them*; But *THIS* Doctrine amongst them *all* is *most fruitfull*, so many are the *Vses* that it affordeth. Which (for breuities sake) I will make but *Three*.

Vse.

Cant 4. 2.

The first whereof is for tryall, whether we be truely wise, yea, or no, Euery *carnall* and *unregenerate* man is wise in his *owne* conceite: and where is the man, or woman almost, that is *not* piously prudent, *not* wisely religious, if *all* may be their *owne* iudges? But mans owne iudgement (being naturally corrupted by selfe-loue) is a leaden Rule, a false glasse to see what a man is *indeed*: therefore whether wee be truely wise *indeed*, yea, or no, wee must goe to some *certainer* Rules; amongst these Rules, *this* poynt affordeth *one*. *A wise man foreseeth the plague*. Tell me now: Dost thou when euills, when great euills are approaching, foresee the same; yea, foresee them to some *purpose*, to make some holy, and godly *Vse* of this foresight? Are thy eyes where the *Preacher* sayth *a Wise-mans eyes* should be, *in thy head*? Canst thou (like the man which climbed the watch-Tower in *Iezreell*, that sayd *I see a troupe, a companie*) say, *I see a trouble, I see a calamitie* when it is drawing neere? and canst thou be *so affected* with it, as a true Christian vsually is, and ought to be? a wise one *thou art*, euen *that* prudent one which the spirit *here* speakes off. But if *otherwise*, no true wisdom hast thou, *a bundle of folly*, and *impietie* is bound vp in thy heart: and before I conclude this Text, I shall speake something to the terror of thee, and all such as thou art.

I.

Exhortation,

Eccles 2. 14.

2 Kin 9. 17.

*Pro. 22. 15.

Secondly, here is comfort to the Children of God: Euills shall not suddenly surprize them, foule-hurting mischiefes shall not fall on them ere they are aware, or haue warning of the same. If God meanes to drowne the world, a *Righteous Noah* shall foreknow it; if he *minde* *Judah* shall into Captiuitie, an *upright Ezekiah* shall be acquainted with it.

Vse 2.

*Isa. 39. 6.

* Esth. 4.

* Act. 23. 16.

* Vse 3.

Exhortation.

*Illud ingenij
ostendit quis potest
vigore mentis
prævidere quæ
factura sunt, &
sanquam ante
oculos locare
quid possit acci-
dere, et quid a-
gere debeat, si ita
acciderit, defi-
nire.* Ambros.
Offic. l. 1. c. 38.
* Stultus vult
vixi nescire
vixit.

* Hos. 4. 15.

* Prudens si fu-
eris & futura
prospicies teipsu
ita præparabis
ut in die malo
sagumentu in-
uenies. Marul.
Spal Evang.
l. 2. c. 1. 136.
* Isa. 21. 8.
Habak. 2. 1.

if *Haman* plotteth the *Lewes* ruine, *Mordecai* and *Esther* shall come to vnderstand it*: if *Pauls* enemies vow to dispatch him, a little *Lad* shall reueale it vnto him*: if *Popish* powder-mongers plot treason against *England*, all the deuices in the *Deuills* shop, in the *Popes* cell, shall not hinder *England* from the knowledge of it, onely, if shee will know it. So that whatsoeuer iudgement the Lord in iustice intendeth: whatsoeuer mischief man in malice inuenteth, wise and good people haue right to foreknow it. What a priuiledge is this oh Christian, that thou hast part in? I tell thee, when thou hast grace to foresee: it is a signe, that the Lord hath not onely wrought *prudence* in thee, but also that his good *providence* is wakefull for thee; it is a comfortable euidence that thou art one of those, who shall either preuayle with him to diuert the plague, or else haue a shelter, and finde a sanctuarie from the dint of the plague, vnder his owne wing. Now when *Gods* *providence* watcheth ouer a man, when *heavenly* *wisdom* is wrought in a man, and both these for that mans good, there is double cause of comfort, and consolation.

* Thirdly, this serues for Exhortation. Doe the prudent foresee the plague? is it *wisdom* to foreknow dangers; that a man may know how to behaue himselfe whatsoeuer happeneth? Then be we perswaded to be so prudent, as in times of great danger to take notice of them, and foresee the iudgements that are approaching, when indeed they are at hand. Shall our eyes like *fooles* eyes be in our heeles? No; let them stand where the *Wise-mans* doe, in our heades. The speech of the Prophet comes to minde; Though *ISRAEL* play the Harlot, yet let not *IVDAH* offend*; I allude to it; Though carnall Gospellers, and careles Atheists will not foresee, yet let them that professe themselues *wisdomes* followers, and *Christs* Disciples, be wiser. Oh, if such be sightles, careles, and feareles, how looke they to be couered* *IN* the euill day, or preserved *FROM* the euill day, more then the unwiser, and profaner sort? *Esay* and *Habakkuk*, two wise and worthy Prophets, ran vp, and resolved to stand on their watch Tower^b, that, if any calamitie, at any time were accoming,

acomming, they might both foresee it themselves, and fore-
speake of it to others; let vs doe as they did, hereby we may
keepe hurt from our selves, and be instruments of no small
good vnto others.

* But (may some perhaps Obiect) *Esay, Habakuk*, and o-
ther holy men of God did in former times foresee future
plagues by speciall reuelation from God; Such reuelations
are now ceased, therefore you seeme to impose vpon vs a
dutie, not onely hard, and difficult, but also impossible, when
you perswade vs to foresee the plague.

Obiect.

I answer. Albeit, the gift of immediate reuelation of
future things from God, after an extraordinary manner be
ceased, yet the ordinary way of foreseeing plagues to come, is
not ceased. And although a man cannot directly determine
by the spirit of Prophecie, what the euill is that shall come,
yet he may warrantably gather, by some courses which he may
take, that some great euill may come, yea (if it be not preuen-
ted) will come vpon the place where he liueth.

Answer.

* But how? (may some say).

Not (as One falsely thought *Noah* to foresee the Floud)
by the *Starres*^c, though I know blazing *Starres* haue por-
tended ensuing miseries^d: but by these meanes.

* The first is, to be thoroughly perswaded of the truth of
the former Doctrine; That it is possible for Gods iudgements to
hang ouer places, where God hath his people. Wee must be
soundly rooted in the perswasion of this. For if a man
thinkes this to be false Doctrine, and (like those mockers be-
fore reprobued) laugheth rather at it, then yeelds credit vn-
to it, iudgements innumerable, and punishments vnmat-
chable, may be neere the place where he hath his abode, and
he neuer suspect them, nor dreame of them. What was it,
but partly this, that hindered the old world from foreseeing
the Floud, when *Noah* did Preach of it; they (as it is likely)
derided him for it, as if he had taught false Doctrine: and
hence it came to passe, that they could not take notice of the
great danger they were in. Were it not that there are num-
bers in our Land, who thinke Ministers to mocke, when

* Quest.
The Answer,
which containeth
in it Rules
of direction to
further a man
in the fore-
sight of future
iudgements,
one of the
chiefest things
intended by
the Author in
this Text.

^c *Berosus* cited
by *Coop.* in his
Chron. fol. 5.

^d Witnesse the
troubles that
haue happened
beyond the
Seas since the
last blazing
Starre that
was seene in
our Climate.

* 1. Rule.

they

they speake of an ensuing plague, they would not be so lightles of the danger this Nation is in, nor so feareles, and foresightles of the euills that in all likelihood are not farre off.

2. Rule.
Prayer for
foresight.

Secondly, because it is God that must giue vs this foresight, therefore let vs entreat him to open our eyes, that wee may see, let vs beseech him that he would not suffer the loue of honours, pleasures, or profites, to arise as a mist betwixt our eyes, and approaching euills, to keepe vs from beholding the same.

3. Rule.
Abhorre flat-
terie.

* *Prospiciendū
est ne adulant-
ibus apperiamus
aurem.* Ambro.

Offl. l. c. 27.

Tom. 1. pag. 27.

* Ioh. 9. 6. 7.

* Ezek. 22. 28.

* 2 Kin. 22. 37.

* 2 King. 9. 33.

Thirdly, we must not * loue to be flattered. Parasites, and Claw-backes, that cry nothing but peace, peace, must not be in request with vs. It is sayd of our Saviour, that the olly which he tempered with his spittle on the ground, did open the eyes of the blind man^{cc}; but the *untempered mortar* * which these Sycophants daube with, worketh a contrarie effect, *puttes out the eye of prouidence*, and hindereth men from seeing that which otherwise they might foresee. Abab might haue foreseene his ruine at Ramoth Gilead^{cc}, and Iezabell, her shamefull destruction by the walls of Ierusalem^{cc}, had it not beene for their flatering and flattering Prophets. Of such flatterers therefore let vs beware, as wee loue to haue a foresight of dangers, and safetie from dangers.

4. Rule. ✱
Obserue the
signes forego-
ing a plague.

Fourthly, and lastly, if we would foresee the plague, we must obserue the signes that haue prognosticated plagues in the holy Scriptures, and try how neere those signes are paralleled by our Land in these dayes. And herein giue me leaue to be something large, because that this is the principall rule of all the rest.

To let passe particular plagues vpon particular persons: (though we will not altogether reiect their examples as we meete with them). Wee may finde in Scripture many remarkeable iudgements vpon whole multitudes of people; as vpon the Moabites, Ammonites, Amalekites, Canaanites, Philistins, &c. But amongst the rest of the generall iudgements, these as most eminent; The drowning of the old world; The destruction of Sodom; The overthrow of the Egyptians in the red

Sea;

Sea; The bondage of the Israelites in Babylon before Christ; The desolation of the Jewes and Ierusalem after Christ. And either of all of these, or of most of these, you shall finde these foregoing Signes.

First, (as the very ring-leader of the rest) most monstrous ingratitude, and horrible *unthankfulness* for Gods fauours. Men (saith Moses began to multiplie upon the face of the earth &, that is, God was so mercifull unto mankinde, as to encrease their number, for the mutuall comfort, and communion one with another: and this his kindnes did mankinde requite with disobedience, and rebellion^h, and after this came the Floud, and swept them awayⁱ. The Lord in the midst of *injustice* shewed *mercie* to Pharaoh: for, at the request of Moses, He sometimes mitigated, sometimes removed the plagues he sent vpon Egypt; yet Pharaoh continued *unthankfull*, yea, in so high a degree *unthankfull*, that he contemned the Lord, and then, *drowning in the red Sea* he could not escape. Who hath read the writings of the Prophets; and hath not found therein, that the *unthankfulness* of the Israelites, was one thing that did prouoke the Lord to threaten Captiuitie against them, and in due time, to send the Babylonians vpon them, who led them prisoners into a strange Land^k? So GOOD was our Saviour Christ to the people of the Jewes, that he would be borne of their line, and in their land, he liued amongst them, he Preached, wrought most of his mightie workes amongst them, yet they dealt most *ungratefully*, most *unthankfully* with him, and then an heauie iudgement must needes follow, euen the *subuersion* of their Citie, the *dispersion* of their nation, like a company of vagabonds, into all parts of the earth.

Secondly, *generall corruption* in the manners of people, doth foregoe some *generall destruction*. I will punish the world, (marke, not one, or two, or few, but the world) for their *EVILL*, sayth the Lord^l. When ALL flesh had corrupted his way vpon earth, THEN God sayd, I will destroy the earth^m.

ⁿ Gen. 6. 12. 13. Deus ob malitia nimietatem, sententiam tulit, quod vniuersali perditione humanum genus sit puniendum. Chrysost in Gen. c. 6. Hom. 22.

Signes of generall iudgements.

I.

Unthankfulness.

¹ Gen. 6. 1.

^h As it followeth in that Chapter.

ⁱ Gen. 7. 21.

^k Compare Isa. 2. with the 7. Hof 2. 8. 9. 10. with sundry other places.

^{2. Signe.} Generall corruption in all sorts.

See Ier. 23. 10.

^{11 11.}

^l Isa. 13. 11.

The Wise-mans forecast

Quia enim homines qui tantam civitatem inhabitabant multos impietatis fructus proculerunt: idcirco (inquit) et inutiles fructus terra faciat, et illis abolitis, perpetuum si monumentum sequentibus generationibus; omnes docens quanta fuerit inhabitantium malitia. Chrysi in Gen cap. 19. Hom. 42 ad calce. n.

° Isa. 1. 7. 8.

° See. v. 4. 6. Gentem peccatricem appellas quod tota peccatis sit dedita. Arcul. in Isa. pag. 19.

* Placet mihi

allegoria, caput id est princeps, cor id est sapientes, et reliqua corporis partem usque ad plantas id est plebem.

Et Lusher in Isa. c. 1. p. 27.

§ 3. Signe.

Contempt of the Word.

Adversus Evangelij irrisores indignatio deserviet. Marc. Marul. Evangelistar. l. 1. c. 9 p. 16. Si Sodomitas minus esse dicit damnaabiles, quam cunctos Evangeliz negligentes, certissimum ergo ratio est, quia et nos qui in plurimis Evangelia negligimus peius timere aliquando debeamus. Sal. de Pro. l. 4 p. 108, 109. 2 Chr. 36. 12. 16, 17, 18, 19, 20. 1 Jer. 23. 8, 9, 10, 11. See Jer. 22. 21, 22.

The ^a Inhabitants of Sodom brought forth **MANY** fruits of ungodlinesse, and vpon **THIS** did the Lord consume them, and make the very ground barren, as a monument of their great wickednes to after ages. The like thing, the Prophet *Esay* noteth concerning the people of Israel. He telleth them in the name of the Lord, that ^o their whole country was desolate (that is, should certainly be desolate) *their Cities burnt with fire, their Land overthrowne, and demoured by strangers; the daughter of Sion left as a cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged Citie.* But what went before this great miserie? Even generall overspreading iniquitie: The whole Nation was sinfull, a people laden with iniquitie, a seed of euill doers; from the crowne of the head to the sole of the foote, there was no soundnes, but woundes, and bruises, and putrifying sores. The manners of ^a all sortes, from the high to the low, from the Princes to the people, were depraved, and this did presage those generall hardships, which that people did endure at the handes of their enemies.

§ A third signe of future euill, hath beene Contempt of the Word. Wee haue a pregnant example for this in the last of the Chronicles. When Zedekiah, his Nobles, Priests, and People were growne to that lewd, and forlorne passe, as to make a mocke at the messengers of the Lord of hostes, and despise the Word which they Preached, then into Babylon, vnto bondage they must, there was no remedie. To the very same purpose is that Prophecie in *Ieremy*; Because yee haue not heard my wordes, behold, I will send, and take all the families of the north (saith the Lord) and Nebuchadnezzar the King of Babylon my servant, and will bring them against this Land, and against all the inhabitants thereof, and against these Nations round about, and will utterly destroy them, and make them an astonishment, an hissing, and a perpetuall desolation. I will bring euill vpon this people, euen the fruites of their thoughts, because they haue

not hearkened to my wordes, nor to my Law, but reiected it.
Ierc. 6. 19.

Fourthly, it is a *signe* that some generall iudgement is at hand, when the offers of grace are reiected by the greatest number of people. This fore-ran Ierusalem's ruine, as appeareth by Christ his owne complaint; *Oh Ierusalem, Ierusalem, how oft would I haue gathered thee together, as an hen gathereth her chickens vnder her wings* (how oft haue I freely made most large and bountifull offers of grace vnto thee) *but yee would not, Behold, T H E R E F O R E* your habitation is left vnto you desolate^r.

4. *Signe.*
Reiecting the offers of grace.

Mat. 23. 37.
Luk. 13. 34. 35

Fiftly, as the reiecting of mercies offered, so the abusing of mercies received, (as namely, the patience, and bountie of God) presageth some ruine. When the Lord had, with great patience borne with the people of the *old world* an hundred and twenty yeares, and yet they would not repent, then he threatened to destroy them, and (accordingly) did destroy them from off the face of the earth^u. When as Israel did prepare for Baal (that is, abuse to the seruing of Baal) the corne, wine, oyle, siluer, and gold, which the Lord had multiplied, and bestowed abundantly vpon her, T H E N he threatned not onely to take away those his blessings from her, but also to Visit vpon her the daies of Baallm^{*}, to inflict vpon her some great, and grieuous punishments, in stead of the good things that shee formerly enjoyed.

5. *Signe.*
Abuse of Gods goodnesse and patience.

Gen. 6. 3. 7.

Hos. 2. 8. 13.

A sixth *signe* is couetousnesse, oppression, and violence. The Prophet *Jeremy* speaking to *Shallum*, the King of *Iudah*, & vnder his name including the rest of the *Iewes*, saith thus; *Thine eyes, and thy heart, are not bus for thy couetousnes, and for to shed innocent blood, and for oppression, and for violence to doe it^x*; and after he addes; *The Winde shall eate vp all thy pastures, and thy lones shall goe into Captinitie, surely then shalt thou be asbamed and confounded for all thy wickednes. The earth is filled with VIOLENCE by them* (sayd God to Noah) *and I will destroy them with the earth^z*. This is that also which the Prophet *Ezekiell* poynts at; *The people of the Land haue used oppression, and exercised robbery, and haue vexed the poore and*

6. *Signe.*
Couetousnes with her two hand-maydes, Oppression & Violence.

Quam multorum malorum causafit immodica cupiditas quis explicet?

Marul. Evang. l. 4. c. 49.
Ier. 22. 17.
Vers. 2.

needie, yea, they haue oppressed the stranger wrongfully; **THEREFORE** haue I powred out mine indignation vpon them, I haue consumed them, with the fire of my wrath^a. The Scribes, & Pharises, denoured widdowes houses, and afterward desolation came vpon them. No certainer signe of ensuing plagues then this damnable kinde of vnrighteousnesse, couetousnesse, and oppression. I will stretch out my hand vpon the inhabitants of the Land, saith the Lord: For from the least of them, euen to the greatest, euery one is giuen to conetousnesse^b.

^a Ezck. 22. 29.

31.

^b Jer. 6. 12. 13.

7. Signe.

Generall

Pride.

^{*} Pro 16. 18.

Ch. 18. 12.

^c Isa. 2. 12.

^d Ezek. 16. 49.

^e Isa. 3. 16. 26.

^{*} Anno 1519.

In the 7. place. Pride goes before destruction, and haughtinesse of minde before a fall^{*}. The day of the Lord (sayth the Prophet) shall be vpon euery one that is proud, and losie, and lifted vp^c. This was one of the sinnes which procured, and prognosticated the ouerthrow of Sodom^d. Because the daughters of Sion (sayth Esay) are **H A V G H T I E**, and walke with stretched forth neckes, &c. Her gates shall lament, and mourne; and shee being desolate shall sit vpon the ground^e. It was pride (as one obserueth, who wrote about an ^{*} hundreth yeere since) which gaue the *Turkes* aduantage against the *Christians*, so that they inhabited their Villages, Townes, and Provinces, defiled their Temples, and places of worship, carried their bodies to prison, tooke their beastes for a prey, and exercised all manner of villanie, and crueltie against them^f. Insomuch that whosoener thinketh to escape imminent iudgements, and yet continueth in pride, is greatly deceiued, and like to vndergoe some more horrible miserie &.

^f *Vtinam non de nobis ista (viz. loca Isa. 13. 11. & Ezk 7. 24.) exponi queant, quorum infideles Turci, vicos, oppida, provincias occuparunt, aras, focosque prophetautes, nullo die cessant*

*in reliqua Christianorum regna debachari, captiuos abducere, pecora depraedari, vastare agros, cadibus grassari, & in nomen Christianum magis quam dici queat, impie fuerunt: hoc perpetuo flagello nostra percutitur superbia. Marul. Evang. l. 7. c. 8. 348. 8. Caterum si quis hanc quam imminere cernimus calamitatem effugerit, & tamen superbia sese efferre non desierit, nequaquam illa multo horribiliorem erumnam effugiet Id ib. d. * 8. Signe, Carnall securitie. Diu viuere nequeunt, qui multo somno dediti Marcent: inuent vultus luridocolore infecti, putrescentiaq; viscera repente ingruens inualitudo dissoluere festinat. Marul. Spal. Evang. l. 2. c. 7 p. 80. Cum pacem, & securitatem dicant, tunc repentina eis imminet perniciēs. Chrys. in Mat. c. 24. Hom. 78.*

come

come vpon it. So much doth the Prophet *Amos* tell vs ;
Woe to them that are at ease in Sion, that put away the euill day
farre from them, they shall be led captiue with the first that goe
captiueⁱ. All the sinners of my people shall dye by the sword, which ^{i Amos.6.1.3.}
say the euill shall not ouertake vs, nor preuent vs^k. So much al-
so doth Zephanie tell vs off ; They are settled vpon their lees, ^{7.}
they say in their hearts, Tush, the Lord will neither doe good, nor ^{i Amos.9.10.}
euill ; T H E R E F O R E their goods shall become a bootie,
and their houses a desolation^l. Our Saviour tells his Disciples, ^{i Zeph.1.12.}
that when that generation of Vipers, the malicious, and obsti- ^{13.}
nate Iewes, should be like the people of the old world in the
dayes of Noab, marrying, and merry-making, and so secure as
not once to dreame of their destruction, then should their de-
struction be neere at hand^m. This is one of the signes, which ^{m Mar.24.38.}
goes before the ruine of the Romish Babylon ; Shee saith in her ^{39.}
heart, I sit a Queene, and am no widdow, and shall see no sor-
row, T H E R E F O R E shall her plagues come^{} in one dayⁿ.* ^{* εν μια ημε-}
Yea (as it is in the tenth verse) in^{cc} one houre. That is, when ^{ρα.}
shee shall be most secure, then shall her plagues be most sudden, ^{a Apoc.18.7.8}
and sure : when shee thinkes her selfe safest, then shall shee be ^{cc εν μια ωρα.}
vnawares surpris'd ; euen as Babylon once was by Cyrus, ^{V.10.}
who inuaded it in a night, when it did least thinke of its
owne inuasion^o. There is no want of examples in holy Scrip-
ture, to show, that the end and issue of sloth and carnall secu-
ritie, hath vsually beene euill and unhappie P. Hence it is that
the Lord in Scripture^q, when he comes to iudge or punish a
place for sinne, is sayd to visit that place; becaute he is wont
to strike when men are most secure, and doe^r least suspect his
stroake. His visiting, notes out a sudden plaguing of a peo-
ple when they are secure. No sinne doth more prouoke him
to smite then securitie doth.

* Ninthly, ^f *Luxurie, riot, and wantonnes*, haue gone before
some generall calamitie. This sinne went before the destruc-

infelix sit carnalis securitas, & socordia exitus. Gualt. in Act. Hom. 39. c. 3. q. Psal. 88. l.
sa. 13. Ier. 9. 9. In malam partem dicitur Deus visitare, cum peccata quae diu dissimu-
lauerat, INEXPECTATO flagello uiscitur. Zanch. de Redem. part. 1. l. 1. Tom. 4. col. 372.
^{* 9. Signe. Luxurie. In te aspice late florescentes quondam, luxus, quas, verterit vrbes. Sillius}
Bell. punie l. 15.

^c Gen. 6. 2.

^u Viri magno
stupro amoris,
et fornicationis,
& istorum mu-
lieres collapsæ
sunt, et in omni-
bus fornicatio-
nis erat confusio
magna. Metabo.
Rev. in Ortho-
dox. pag. 388.

^{*} Gen. 7. 22.

^{cc} Salu. de Gub.

Dei. l. 7. 240.

Sicut Aetna in-
festinis quibus-
dā natura se-
uētibus ardori-
bus, sic ILLA,
abominādis in-
giter fornicati-
onum ignibus
astuavit.

^z Fætebant, ut

ita dixerit, cum-

Et, urbis illius

ciues cano libi-

dinis, spurcum

sibi metipsis mu-

tua impudicitia

nidorē in balan-

tes. Id. ibid.

p. 244. et paulo

post, eadē pag.

& p. 245. Quis in illorum numero castus fuit?

Castum dico? Quis non fornicari-

us, non adulter & hoc sine cessatione, sine termino.

Int. Cur sulphureo igne puniebantur?

Resp. ut putidissimus libidinis ardor putidissimo flammarum ardore puniretur.

Albin. Quæst.

in Genes. in Orthodox. p. 1073.

^z Gula Sodomitas, & Gomorrhæos prius in nefandos egit

concupitus, DEINDE igne, & sulphure de Calo pluyente extinxit. Marul. Spalat. Evang.

l. 4. cap. 22.

^a Isa. 5. 11. 12. 13. item Chap. 28. 1. 2.

^b Amos. 6. 4. 5. 6. 7.

^c Si-

mulat se pro uxore Nini, filium, pro famina puerum: sic primis initys sexum mentita puer esse

credita est. Iustin. Hist. lib. 1. p. 19. 4. 5.

^d Vir muliere corruptior: Medis præpositus nomine

Arbattus inuenit eum inter scortorum greges purpuram colouentem; & muliebri habitu

cum mollitiâ corporis, & oculorum lasciuia omnes feminas anteire, pensa inter virgines par-

tientem. Id. ibid.

tion of the old world. The sonnes of God saw (that is, with a lustfull eye) the daughters of men, and tooke them to wines^c, mingled themselues together, and so^u committed great filthines one with another: and immediately after, came the flood to scoure this filth from the face of the earth^{*}. Did not this also precede the burning of Sodom? Questionles it did. Sodom did burne (as^{cc} one saith of Affrica) Aetna-like with the fire of fornication, and the Lord did burne IT with the fire of Desolation. The inhabitants of that Citie (as the same Author writes of the Carthaginians^x) did stinke with the filthinesse of lust, breathing forth the noysome savour of uncleannes, and the Lord punished them with the stinking flame of Brimstone from heauen^y. Their gluttonie prouoked them to incontinencie, and the Lord did then incontinently with fire and Brimstone together, extinguish and consume them for euer^z. It was the drunkenness of Iudah, and Ephraim, which made the Lord threaten iudgement against them, and execute iudgement upon them^a. To this purpose is that of Amos; They lie upon beds of Iuorie, and stretch themselues upon their Couches, they eat the Lambes of the flocke, and the Calues out of the middest of the Stall, they chant to the sound of the Violl, and inuent to themselues instruments of musicke: they drinke wine in bowles, and annoint themselues with the chiefe oyntments: THEREFORE shall they goe captiue with the first that ge captiue, and the banquet of them that stretched themselues shall be remoued^b. It was the effeminate wantonnes of Semiramis, a Man-woman^c, of Sardanapalus a Woman-man^d, which did

occasion

occasion not onely their owne destruction^e; ^f but also the translation of the Empire from their posteritie vnto strangers, from the Assyrians to the Medes &. It was this foule sinne also that ^h weakened the Lydians, a valorous and victorious people before, and subiected their neckes to the yoake of Cyrus, Monarch of Persia. I am perswaded (albeit, God doth afflict his Church for his owne glory, and its good, and tribulation is the portion of Gods people in this life) yet, that the wasting of the Church, and the troubles in Germany at this day^{*}, haue beene occasioned, in part, by that abundance of intemperancie, and riot, which, (as by the complaints of the late learned ones amongst them, in their writings doth appeareⁱ) they haue beene giuen vnto. I will end this note with the speech of the Prophet; *Make thee bald, poll thee, in large thy baldnesse as an Eagle. Why? For thy DELICATE, thy luxurious Children; for THEY are gone into captiuitie from thee^k. Thy luxurie, oh Iacob, shall worke thee that miserie.*

^e Cum Semiramis concubitus filij perisset ab eodem interfecit. Id. ibid.
^f Bellum Sardanapalo inferitur &c. Pictus, in Regiam se recipit, & extructa incensaq; pyra, & se, & diuitias suas in incensum mittit. Iust. hist. l. 1. p. 6.
^g Interfectore ius Arbachus qui praefectus Medorum fuerat, is imperium ab Assyrijs ad Medos transfert. Id. ibid.

^h Et sic gens industria quondam potens & strenua manu effeminata, mollicie, luxuriaq; virtute pristina perdidit, et quos ante Cyrum inuitos bella praestiterant, in luxuriam lapsos otium ac desidiosa superauit. Iust. hist. l. 1. c. 10. * Anno 1623. ⁱ Germani cunctos possunt perferre labores, ob vimam possint tam bene ferre sitim. Diibmarf. System. Eth. l. 3 p. 174. Germanorum bibacitas apud alias gentes hodie ante cuncta nobilitatur, atq; inter miracula celebratur, cum singuli quaternos quartarios vno prandio hauriunt, & hodie rasa potoria ceruntur qua plus quam duas choas capiunt, quibus hospites, & externos liberalissime inuitant & proluunt. ac nullus hoc tempore est, qui luxuriosas, et profusas mensas non struat, quiq; coquos, ganea; artifices peritissime cibos condientes, & patrimonia mergentes non quatrat quam vita intemperantiu apud Christianos maxime debacchari memoriâ nostrâ videmus. Goclen Orat. delux. 98. O tempora, ô Christianoru n. ores prostratos! venimus eò, vt maxime cibis pereamus. Id. ib. Potatores nostri sunt ieiuni & sobrii neq; a sole neq; a luna, nedu hominibus videntur. sed de mane vino vel adusto, vel Maluatico, Corinthiaco, Alacanthico, Petro, Simonico, &c. Scopplent; n. ere die cerevisia, tanquam frigida suffusa se refocillant; Vesperiper noctem ad aurorâ vsque Rhenano sese ingurgitant; vsq; dum neque pes, neq; manus, neq; lingua, neq; sensus quisquam officiu facere n. rit, sed superata, prostrataque iaceant in ipsis omnia: ô tempora! ô mores! ô bone Petre, si è mortuis ad nos tibi iam daretur auditus, quid quaeso dicturus esses, si bellicosos potatores duces certamina poculatoria die in noctem, de nocte in diem protrahentes conspiceres? Cunrad Dieter. Postill. in Fest. Ferie 3. Pentecost p. 7 12. Scultetus etiam applicat Textum Isa 5. 11 12 Germanis; verba eius haec sunt. Vina haec est ebriosa Germania pictura, Potandi passim studiu maximu, vsq; ad opum, corporis, fama periculum: Nulla operum diuinoru habetur ratio quantumvis ira Dei manifesta signa appareant, hostibus ex omni parte imminentibus, annona ingrauescente, peste in vicinia grassante: tandemne aliquando expergiscemur? stultum est voluptatem in aula & ventre querere. Idea Couc. 3 in Isa. c. 5. p. 86. ^k Mich. 1. 16.

Prophaning

10. *Signe.*
 Prophanation
 of the Sabbath.
 1 *Ad impieuit*
hic (viz. Chri-
stus) legem, dum
ipsum Sabbati
diem benedicti
one patris a pri-
mordia sancti,
benefactione
sua efficit sanc-
tiores Tertul.
in Marcio. 4.
 238.
 * *Inter Baby-*
lonica captivi-
tatis causas,
hac quoq; nu-
meratur quod
Sabbata Dei
prophanaue-
rint. Gualt. in
Ast. c. 13.
Hom. 88.
 m *Ier. 17. 27.*
 n *Ezek. 22. 8.*
 15.
 o *Amos 3. 5. 8.*
 * 11. *Signe.*
 Vniust Go-
 uernours.

p *Ila. 1. 21.*
 23. 24.

Prophaning of the Sabbath (which the ¹ Father at first made holy, and Christ afterward more holy, as Tertullian speaketh) is a ten. h. signe, that foreshowes a plague. * This occasioned (together with other sinnes) the Babylonish Captiuitie. If ye will not hearken to mee (saith the Lord by Ieremie) to hallow the Sabbath day, and not to beare a burden, euen entring in at the gates of Ierusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the pallaces of Ierusalem, and it shall not be quenched^m. And (by Ezekeiell) ; Thou hast despised my holy things, and prophaned my Sabbaths. THEREFORE will I scatter thee among the Heathens, and disperse thee in the Countriesⁿ. The Lord threatneth in Amos his time, that the whole land should tremble, and every one mourne that dwelt therein, because (besides other sinnes which were there committed) the couetous wretches of those times thought long till the Sabbath was gone, that they might follow after their profits, and worldly gaine, that they might set forth Wiccate, make the Ephraim small, and the Shekel great, and falsifie the ballance by deceit^o.

* Againe, it is a signe some iudgement is at hand, when iudgement doth not proceed out of the seates of iudgement. When Officers are corrupt, and Governours unrighteous. Pervse the Prophets, and see whether this be not written downe in capitall letters, amongst those capitall sinnes, which brought those great miseries vpon the Iewes, that they did vnder-goe. Heare what Esay saith ; How is the faithfull Citie become an Harlot ? It WAS full of iudgement, righteousness DID lodge in it, but NOW murderers. Thy Princes are rebellious, and companions of theeues : euery one loueth gifts, and followeth after rewardes ; they iudge not the fatherles, neither doth the cause of the widdow come before them, THEREFORE sayth the Lord, the Lord of hostes, Ah, I will ease me of mine aduersaries, and avenge me of mine enemies^p. And how the Lord did avenge himsele of these unrighteous Aduersaries, Ieremie sheweth in the Lamentations ; Hee hath swallowed up all the habitations of Iacob, and hath not pitied : He hath polluted the kingdome, and the Princes thereof. He hath cut off in his fierce anger

anger, all the horne of Israel⁹. Heare what Amos saith; They know not to doe right, therefore thus saith the Lord God, an Adversary there shall be, even round about thy Land: and he shall bring downe thy strength from thee, and thy pallaces shall be destroyed¹. Heare yee this, yee King of Basban that are in the Mountaine of Samaria¹, that is (yee Magistrates which have your abode in Samaria, the chiefe Citie of the Land) which oppresse the poore, which trust the needie. The Lord hath sworne by his holines, that loe the dayes shall come upon you, that he will take you away with hookes, and your posteritie with fish-hookes; and yee shall goe out at the breaches; that is, "at the breaches of the walls, which the enemies shall make when they carry you away captives. In another place, what sayes the same Prophet? They afflict the iust, they take a bribe, they turne aside the poore in the gate from their right; Therefore wayling shall be in all streets, and they shall say in all the high wayes, Alas, Alas. Heare also what Michah saith; Heare this yee Heads of the house of Iacob, and Princes of the house of Israel, that abhorre indgement, and peruert all equitie. They build vp Sion with blond, and Ierusalem with iniquitie; The Heades thereof iudge for reward: Therefore shall Sion for your sake be plowed as a field, Ierusalem become heapes, and the mountaine of the house of the Lord, as the high places of the Forrest*, euen wast and desolate. ^{cc} The right of the needie, saith Ieremie, doe they not iudge, shall I not visit for this, saith the Lord? shall not my soule be avenged on such a Nation as this?

12. Vaine confidence, is another thing that foregoes destruction; when men leane vpon forraine stayes, trust to their wittes, wealth, friends, strength, yea, more then to God, or as much as to God, they cannot but euen come to ruine^x. And y although for a time things may succeed according to their vaine hope, yet the end will be euill. When the Rebelious Children of Israel, were to goe downe into Egypt (without asking counsell at Gods mouth) to strengthen themselves in the strength of Pharaoh (an enemy of God too²) and to trust

tamen omnia tandem ipsis exitiosa sunt. Calv. in Is. 30. v. 3. ² Pharaonem Deo non abs re opposuit Esaias. Calv. in Is. 6. 30. v. 2.

⁹ Lam. 2. 2. 3.

¹ Amos. 3. 10.

¹¹ Ch. 4. 1. 2.

¹ In [Montani]

Synecdoch: me-

bri. Sed potest

proprie intelli-

de monte in quo

sua erat urbs

Samaria: Et

hoc potius vide-

tur: quia es-

quentibus ap-

parer, prophe-

hic proprie al-

loqui Iudices:

illi autem resi-

debant in urbe

Samaria. Pis-

cat. Schol. in

Amos. 4. v. 1.

^u Per rupturas

scil Murorum

effectas ab hos-

tibus. Id. ib. d.

vers. 3.

^x Mich. 3. 9.

10. 11. 12.

^{cc} Jer. 5 18. 19.

12. Signe.

Vaine confi-

dence.

^x Illi fadissime

cadunt qui hu-

manis praesidijs

nituntur. Luth.

in Isa. c. 20.

^y Tamen si ad

Tempus voris

potiri videntur,

non abs re op-

The Wise-mans forecast

in the shadow of *Egypt* (as deadly enemies as euer *Israel* had, who, some generations agoe, sought their vtter ouerthrow). When the *Princes of Israell* goe to *Zoan* (the greatest Citie in *Egypt* ^a) and her *Ambassadors* to *Hanes*; **THEN** Woe to them. Into a land of **TROUBLE** and **ANGVISH** they must ^b. What remedie when they needs will? When they call to *Egypt*, and goe to *Affyria* (saith the Lord) I will spread my net vpon them, I will chastise them as their Congregation hath heard ^c. Because thou didst trust in thy way, (thine owne way) in the multitude of thy mightie men, Therefore shall a tumult rise among thy people, and all thy fortresses shall be spoyled ^d.

A thirteenth signe, is cruell and hard dealing with the Children of God, or persecuting of the Saints. It was *Pharaohs* crueltie against the *Israelites*, that plunged him and his into the bottome of the Sea. When he would needes be so madd as to pursue and persecute them, euen through the red Sea, then he must needes be ouerwhelmed; there was no escaping. When *Saul* trounced that good man *David* vp and downe, and would not let him rest in any corner, but ferretted him out of euery hole, he tooke the onely course to haue the kingdom rent out of his hand, and his soule rent out of his bodie. Did not the *Jewes* bring the guilt of innocent blood vpon their owne heades, and made way for their miserable reicction, by persecuting the righteous men of God, and crucifying the Lord of glory? Nothing is plainer then this, that the molesting of the godly, is enough to pull fire from heauen, and to let in a Sea of trouble, and tribulation vpon a people. See *Ezek.* 35. 4. 5.

In the next place, want of compassion, and vnreadines to helpe their brethren in affliction, doth presage some great calamitie. No man remembreth the affliction of *Ioseph* (sayth *Amos*) Therefore they shall goe captiue with the first that goe captiue. Curse yee *Meroz* (said the Angell of the Lord) curse yee bitterly the inhabitants thereof, because they came not to the helpe of the Lord, to the helpe of the Lord against the mightie ^{*}. How often do the Prophets threaten iudgements against *Iudah*, for their vnmercifulnesse to the poore. What procured the

^a Zoan, vrbs maxima in *Egypto*. Vatab. in *Isa.* c. 30.

v. 4.

^b *Isa.* 30. 1. 2. 4. 6.

^c *Hof.* 7. 12. 13.

^d Chap. 10.

13. 14.

13. Signe. Persecuting of the godly.

Exod. 14.

14. Signe. A pathy, or incompassionatenesse.

Amos. 6. 6. 7.

^{*} *Iudg.* 5. 23.

the Egyptians ruine? Want of compassion; they regarded not the lighes and the grones of the Israelites, but rather oppressed them with heauier burthens. Mordecai told Esther, if thou holdest thy peace at such a time: that is; if thou doest not comiserate the estate of the Iewes NOW, but, swimming in pleasure thy selfe, forgettest them, and vset no meanes to helpe them, thou, and thy fathers house shall be destroyed*.

* Esth. 4. 14.

The 15. Signe, is loue of flattery, a strong, and strange desire to be soothed vp in sinne: to heare smooth things. If there were no other sinne but this in a Land, it were enough

15. Signe.
Loue of flattery.

of it selfe (so vigilant to destroy are flatterers) to expose that Land to ruine and spoyle*. This is a Rebellious people (sayth Esay) which say to the Seers, See not; and to the prophets prophesie not vnto vs right things; speake vnto vs smooth things, Prophesie deceites, &c. Therefore thus saith the holy one of Israel, One thousand (of you) shall flee at the rebuke of one: at the rebuke of five, shall yee flee, till yee be left as a Beacon vpon the top of a Mountaine, and as an Ensigne on an hill; you shall be so wasted, and destroyed by your enemies, that you shall not so much as haue the very name or show of a people. The Prophets prophesie falsely, and my people LOVE to haue it so, and what will yee doe in the end thereof? Ier. 5. 31.

* Ac solâ enim hæc (etiam vigilantibus satellitibus) regnum latronibus expositum est. Synes Orat. de Regno. ad Arcad pag. 6. Isa. 30. 9. 10.

§ 16. Hypocrisie doth fore-shew miserie*. The Iewes in the dayes of Christ were a generation of hypocrites^h; and within fortie yeeres after Christ, they became, & haue euer since continued a generation of vagabonds vpon the face of the earth. Ananias, and Saphyra were smitten with sudden death for their hypocrisie^k: And their forefathers in euill, (many yeeres before them, or Christ either) were threatned to be destroyed, for their hypocriticall dissembling with the Lord of hostes, so writes the Prophet; Yee dissembled in your hearts, when you sent mee to the Lord your God, saying, Pray for vs vnto the Lord our God, and according to all that the Lord our God shall say, so declare vnto vs, and we will doe it; And now I haue declared it vnto you, and you haue not obeyed the voice of

12. 17.
Accidet tanta dissipatio atq; imminutio, vt nullam populi faciem retineat. Calv. in Isa. cap. 30. v. 17.

§ 16. Signe.
Hypocrisie.

* Omnes qui perperam agunt supplicio digni sunt, qui vero simulatione boni ad im- probitatem iēdit, multo gravioris pena omnino afficiendus est.

Chrys. in Mat. c. 23. Hom. 74. ^h So they are often filed in the Evangelists. Anno 2. regni Vespasiani, Euseb. Hist. l. 3. c. 7. Anno Dom. Natim. 73. a passione 40. ^k Act. 5. 5. 10.

¹ Jer. 42. 19.
o 2. 21.

17. *Signe.*
The flatter-
ing Prophets
rising against
the faithfull.

^m In Amos 7. 16.
sacerdote propo-
nitur exemp-
tū hominis men-
daci. Piscat.
in Amos. c. 7.
Obs. 6.

^m Amos. 7. 16.
17.

the Lord your God: Now therefore know certainly, that ye shall dye by the sword, by the famine, and by the pestilence, in the place whether yce desire to goe, and to sojourn¹. To this ioyned de- ceite towards man, and it is euident, iudgement followes that also, as the Scripture sheweth in many places.

In the 17. place, it hath beene in time past, a fearefull to- ken of iudgement not to be farre off, when false Prophets by their calumnious informations, haue either restrained, or endeuoured to restraine the true Messengers of God, of their libertie to Preach the Word. I finde a pregnant place for this in the seauenth Chapter of Amos. In the tenth verse, Amaziab the Priest of Bethel, a^m lying Priest, sendes to Je- roboam, King of Israel, to informe him wrongfully against Amos, saying; Amos hath conspired against thee in the midst of the house of Israel, the Land is not able to beare all his words: and in the thirteenth verse, he commandes him (but I am sure without any authoritie from God) to Prophecise no more at Bethel. Well, What was the event, and consequent of this? The two last Verses of that Chapter will shew that: ^m Now therefore (saith Amos to Amaziab) heare thou the word of the Lord; Thou sayest, Prophecise not against Isaac, and drap not thy word against the house of Israel: Therefore thus saith the Lord; Thy wife shall be an Harlot in the Cūse; there is a iudgement vpon his yoke-fellow: thy sonnes and thy daughters shall fall by the sword; there is a iudgement vpon his Children: thy land shall be diuided by line; there is a iudgement vpon his estate: and thou shalt dye in a polluted land; there is a iudgement vpon his person: and Israel shall surely goe into captiuitie forth of his land; and there is a iudgement vpon his people; where wee plainly see, that for this sinne of Amaziab, in oppos- ing good Amos, not onely Amaziab's selfe, and familie, should be plagued, but also the whole Land of Israel should fare the worse. and be carried into the house of bondage. The Scribes, Pharisees, and chiefe Priests did what lay in them to stop the mouth of Christ, to stay the passage of the Gos- pell; and was not this thinke you, one cause of their woefull ouerthrow, and confusion?

Againe,

Againe, *Abuse of the tongue* in most sorts of people, doth preface some *wrath* to be a kindling against *that* people. *Ierusalem is ruined, and Iudah is fallen* (saith the Prophet) *because their TONGVE* (as well as their doings) *is against the Lord, to prouoke the eyes of his glory.* Of all kinde of outward calamities that can befall a people, none is more grievous then *Warre*, (*David* had rather fall into the handes of God, then to be exposed to the mischief of *warre*). But there would be *no warre* amongst men, if there were no *evill tongues*, which are indeed the very causes of the same. Now the *Tongue* is abused diuerse wayes: by *lies, oaths, flandering, flattering, giuing evill counsell, cursing, backbiting, keeping silence when it should speake to the glory of God*; but how many thousands of people doe these *evills* destroy? Search the *Monuments of Antiquitie*, (especially the sacred Scriptures) and, whatsoeuer Tragedies haue beene really acted, whatsoeuer tyrannies haue beene exercised against a people, you shall finde *some, or all* of these forenamed *Abuses of the Tongue*, to haue beene (in part) the originall of the same.

1. Concerning *lying*, *Hosea* reckoneth it vp amongst the sinnes for which the Lord had a *controuersie* with the Land of *Iudah*; and for which, he threatned that the *inhabitants* should *languish*, and all their *provision* (as fish, flesh, and foule) should be seized vpon by the enemy, and taken away violently as a prey. They bend their tongues like bowes for lies (it's *Jeremies* speech) they will not speake the truth, they haue taught their Tongue to speake lies, therefore saith the Lord of hostes, behold I will melt them, and trie them (* in the fire of affliction); I will punish them according to their desertings; how shall I doe for the daughter of my people? that is, *I must needes glorifie my iustice, in not suffering such a disgracefull sinne as this is to escape Scot-free, without punishment.* Truth is perished, and is cut off from their mouth. y. And marke what followeth immedi-

gestum, a tyrannis crudeliter, ac tragicè, comperies a malâ linguâ p. ofection initium. Id. ibid.

* 1. Lying, *Hos. 4. 1. 2. 3.* *Ier. 9. 3. 5. 7.* * *Fiscat scilicet ne afflictio. P. unam eo; debita pœnâ.* *Lyra. ad loc.* * *Tantum audeat culpa n. n. debet dimitte, sine decore iustitie.* *Lyra. in Ier. 6. 9. 7. 7. Ier. 7. 28.*

18. Signe. Abuse of the Tongue.

* *Isa. 3. 8.*

* *Nullum calamitatis genus, grauius exitiorum diluuium inuehit, quam bellum.* *Erasim. de ling. p. 159.* *2 Sam. 24.*

14. *Atqui nullum esset bellum inter mortales, si nulla esset mala lingua, qua belli causas subministrarent.*

Eras. ibid.

* *Quot hominum millia quotidie se buerit calumnia? quot adulterix lingua? quot impiorum consiliorum in cantatrix? quot inuidia facinus nocens? quora obre latrrix? quot conuictorum speculis violenta?* *Id. ibid.*

* *Repetere veterum monumenta, relege quicquid est tragediarum, quicquid vnquam*

^a Verſ. 29.

ately; ² Cut off thine hayre, oh Ieruſalem, and take vp a lamentation on high places, for the Lord hath reſected, and forſaken the generation of his wrath.

2. Swearing.

2. As for ſwearing, who hath not heard that ſpeech of the Prophet? *Be cauſe of ſwearing the Land mourneth, the pleaſant places of the Wilderneſſe are dried vp* ^a.

^a Ier. 23. 10.

3. Slaundering.

3. That ſlaundering brings generall iudgements, it is euident alſo, by the ſame Prophet; *They are grieuous reuolters, walking with S L A N D E R S* ^b; and vpon this followeth,

^b Ier. 6. 28.

^c Verſ. 30.

^c *Reprobate ſiluer ſhall men call them, be cauſe the Lord hath reſected them.*

4. Flatterie.

4. That the flattering tongue doth preſage raine, the ſame Prophet proues alſo; *The Prophets prophesie lies in my name, I ſent them not, neither haue I commanded them, nor ſpake vnto them: they Prophesie to you a falſe viſion, and diuination, and a thing of naught, and the deceite of their owne heart. Therefore thus ſaith the Lord, by ſword and famine ſhall theſe Prophets be conſumed; and the People to whom they Prophesie ſhall be caſt out into the ſtreets of Ieruſalem, be cauſe of the famine, and the ſword, and they ſhall haue none to bury them, nor their wiues, nor their ſonnes, nor their daughters* ^d.

^d Ier. 14. 14.

15. 16.

5. Giuing euill Counſell.

5. Euill counſell giuen by Rehoboams Vpſtarts, rent the kingdome out of the hand of Rehoboams, and made a breach amongſt the Tribes of Iſrael^e. The euill countell which the Nobles gaue Ioaph, brought the Hoſt of Syria againſt Ieruſalem, and Iudah, which killed the Princes, and ſpoyled the People of the Land^f: Did not alſo the bad Counſell which Zereſh gaue to her husband Haman, breed the downefall of Haman, and the vtter ouerthrow of his poſteritie ^g?

^e 2 King. 12.

10. 16.

^f 2 Chron. 24.

17. 23.

^g Eſth. 5. 14.

Compared

with Ch. 7. 10.

& 9. 14.

6. Curſing.

6. That abuſing of the Tongue, by curſing, and rayling, doth goe before deſtruction, it is plaine from the example of Raſhekab; For when he in the name of Senacherib his Maſter rayled vpon God, as if he were weake and impotent, vpon Ezechiah, and the whole Hoſt of the liuing God, as if they were vainely confident, charging them to truſt in one, who was notable to deliuer ^h. And thus blaſpheming both God, and his people; then the whole Hoſt of the Aſſyrians (which

^h Iſa. 36. 4. 5.

&c.

(which that *Rabshekah* was a chiefe man amongst) was most strangely smitten, and discomfited by an Angel of the Lord in the night: insomuch, that (as the Text saith) there were slaine at that time, *an hundred, fourescore, and five thousand*ⁱ. The *Jewes*, in Christ his time, did rayle vpon Christ, saying, that he had a Deuill^k, that he was a drunkard, a glutton, a friend of Publicans and sinners, yea, their friend in the worst sense, to beare them out in their vngodly courses, or a *Libertine*, allowing them in their notorious euills^l. Thus they rayled on *Iohn Baptist*^m, on the rest of the Apostles, calling them, such as were *drunke with new wine*ⁿ. And why might not *this* as well as any thing else, be the cause of that destruction, which came vpon their Citie, and themselves?

ⁱ Isa. 37. 36.

^k Ioh. 8. 48.

^l Mat. 11. 19.

^m Mat. 11. 18.

ⁿ Act. 2. 13.

7. As touching *backbiting*; Wee readethat *Aaron* and *Miriam*, by defiling their tongues, with *this* sinne, against *Moses*, did not onely kindle the anger of the Lord against themselves in particular, but also caused the Lord to testifie his displeasure against the whole congregation of the *Israelites*, by removing the *Cloud* (a signe of his gracious presence) from the *Tabernacle*^o. Hence is that of *Jeremy*; *Their tongue is as an arrow shot out, one speaketh peaceably to his neighbour, (that is, to his neighbours face) with his mouth, but in heart he layeth his wayte, and behinde his backe he will speake euill of him; Shall not I visit them for these things, saith the Lord?*

7. Backbiting.

^o Num. 12. 8.

9. 10.

^p Jer. 9. 8. 9.

Lastly, Whether abusing the tongue by needlesse, and harmefull silence, (men not daring to speake their mindes boldly and freely for Gods honour, and the good of the Church, when they are called thereunto) whether *this*, I say, hath not gone before some ouer-spreading calamitie, I appeale but to the Prophet *Isaiah*, who seemes to make *mutenes* in such as should speake, the cause of destruction. Heare his owne wordes; *All yee beastes of the field, come to deuoure, yea, all yee beastes in the forrest*^q; that is, *Come yee enemies, destroy my people*. Why? What's the matter? Marke what followeth, *His Watch-men are all dumbe dogges, they cannot barke, sleeping, lying downe, louing to slumber*. As if he should haue said;

8 Needlesse and hurtfull silence.

Vbi contra Deum aliquid agitur periculum est pastori si taceat. Pomeran. cont. Iuda.

^q Isa. 56. 9.

^r Ver. 10.

^s Would

*Quod sit tanta
cladis atq; rui-
nae causa qua-
ras, haec in gra-
uissimis nume-
rari potest:*

*Quod qui cum
se canes esse pu-
rent, quibus
commissa fuerit
ciuitatis custo-
dia, tamen muti
sunt, aut metu,
mercedem con-
stricta lingua
latrare non au-
dent. San. Iur.*

in Isa cap 56.

Paraph. v. 10.

** 19. Signe.
Strange Ac-
cidents.*

** Mat. 24. 6.*

7. 29.

¶ Gualth.

** Euseb. Ecclef.*

hist l. 2. c. 8.

Ioseph l. 7. de

bello Iudae.

c. 12.

** Ai, Ai iε-*

ροσολύμοις.

** Exod. 14.*

** Ios. 10. 13.*

20. Signe.

Idolatry.

*Would you know the cause of this great ruine? amongst many and weightie causes, this is one, that they which are the Watchmen, (thinking themselves to be appointed for the safe keeping of the Citie) are dumbe, keepe silence when they should not: not daring to burke, and fray away occasions of iudgements from the people, by speaking home, as they should; having their tongue tyed, either with the string of base carnall feare, or the golden cord of profit and reward. So much of the eighteenth signe, of an en-
suing plague.*

** The nineteenth h signe, is some strange, and unwonted Accidents, as Warres, warres betwixt kingdomes, apparitions in the ayre, earth quakes, and the like. Christ tells his Disciples, that before the destruction of Ierusalem, there should be warres, and rumours of warres, kingdomes should rise against kingdomes, and nation against nation, the Sunne should be darkened, the Moone should not give her light, and the starres should fall from heaven, and the powers of the heauens should be shaken; that is, ¶ the very Elements should suffer some extraordinary motion, besides the course of nature. Ecclesiasticall Histories make mention of the strange things in particular that happened before the Sacking of that Citie: as namely, A starre like a sword: A Comet enduring more then the space of a whole yeare: a strange light ouerspreading the Altar, and the Temple in the night time: a Cow calued a Lambe: a great gate opened of it selfe: an Armie of Souldiers were seene in the Cloudes: a voice crying in the Temple, Let vs goe hence: one Iesus the sonne of Ananias cried continually, * Woe, woe, all about the Citie. What strange darkenes was in the ayre, in the Land of Egypt? How did the Waters contrary to their naturall course, diuide in the middest, and stand vp like a wall, before Pharaoh and his host were drowned in the Sea? * How did the Sun and Moone stand still, when the Lord destroyed the Amorites by the handes of Iosuah? * Thus strange Accidents, haue oftentimes prognosticated great iudgements.*

In the twentieth place, What shall I say of Idolatry and superstition? I think there is none amongst you, but are verily perswaded, that that is the Harbinger of some grievous misery

miserie to come vpon a Land *, where it is entertained either to iustle out the Gospel, or to play Checmate with the Gospel. Witnes the miserable, bloudie, and trecherous times, that haue beene in France, since the holy and prophane haue bin mingled together; Christ and Beliall; the true Religion, and the false. Witnes the diuision of the kingdome of Iudah *. Witnes abundance of places in the Prophets; as these; *Thy calfe, oh Samaria, hath cast thee off. They sacrificed to Baal, and burnt incense to graven images; The sword shall abide in his Cutes, and consume his branches, and deuour them. Their Land is full of Idolls, they worship the worke of their owne handes, that which their owne fingers haue made; Therefore thou hast forsaken thy people, the house of Iacob. Diverſe the like speeches are oft to be met withall; In stead of all the rest, take this one: Ye haue borne the Tabernacle of your Moloch, and Chlun your images, the Star of your God, which yee made to your selues, Therefore will I cause you to goe into Captiuitie beyond Damasceus, saith the Lord, whose name is the God of hostes. The Iewes, in Christs time, were very obseruous of the superſtitious Traditions of their Fathers, preferring the same before the Commandements of God; and did they not rue for it afterward? This was another thing that went before the setting vp of the abomination of delolation in their habitations.*

In the 21. place, lesser plagues haue vsually beene fore-runners of some greater. The Prophet *Isaiah* in his third Chapter, at the beginning, seemes to giue vs to vnderstand, that before the *Babylonish* Captiuitie, these lesser euills should goe. 1. Famine. 2. The weakning of the Artillery, and furniture for warre. 3. The weakning of policie, and taking away of those chiefe ones, that should plead, iudge, and stand for the Common-wealth, as, the pronident, the auuncient, the Iudge, the honourable man, the Counſeller, and the eloquent Orator. 4. The decay of those Arts, and mechanical Trades, whereby a Land is maintained, or the taking away of the cunning Artificer. 5. Confusion in Subiects, and contempt cast vpon their betters by inferiours; the child be.

Marull. 6. 6. 7.

302.

Ob idololatriā

diuisum fuit

Iudea regnum.

* See Jer. 7.

17. 18. 19. 20.

Hof. 8. 5.

Hof. 11. 2. 6.

* Isa. 2. 8. 6.

b Amos. 5. 26.

27.

21. Signe.

Lesser punish-

ments.

Isa. 3.

Verf. 1.

d Verf. 2.

Verf. 2. 3.

Verf. 3.

Ver. 5.

* Mat. 24. 7. 8.

22. *Signe.*
Incorrigible-
nes.

* Viz. the 4.
Ch. from the
6. verse to
the 13.

^h V. 6.

ⁱ V. 7. 8.

^k V. 9.

^l V. 10.

^m V. 11.

ⁿ V. 12.

• Mat. 11. 31.

23.

behaving himselfe proudly against the auncient, and the base against the honourable. So before the Sacking of Iernsalem, there went famines, pestilences, and other beginnings of sor-
rowes *.

Lastly, generall incorrigiblenes, and impenitency, notwithstanding these lesser evils fore sent vnto them, and inflicted vpon them. Amos hath almost an whole Chapter in his Prophesie to this purpose *; wherein, after he hath brought in the Lord chiding the Israelites, because that neither famine^h, nor droughtⁱ, nor blasting, and mildew vpon their vineyards, fig-trees, and Olive trees^k, nor pestilence, nor the slaughter of their yong men^l, nor the ouerthrowing of some of them like Sodom and Gomorrah; and the plucking of THEM (whom he then spake to) like a fire-brand out of the fire^m, could make them repent; but still they refused to returne vnto the Lord). After (I say) all this, he brings the Lord in, concluding thus; Therefore thus will I doe vnto thee O Israelⁿ. How thus? What would he doe? Looke backe into the second, and third Verses; I will take you away with hookes, and your posteritie with fish-hookes, and ye shall goe out at the breaches, (that is) into Captinitie. THIS, euen THIS will I doe vnto you. This strange impenitency did procure, and prognosticate the great ruine, and downe-fall of Chorazin, Bethsaida, and Capernaum. Woe vnto thee Chorazin, woe vnto thee Bethsaida, for if the mightie workes which haue beene done in you, had bin done in Tyre and Sidon, they would haue repented long agoe in Sackcloth and ashes. And thou Capernaum which art exalted vnto heauen, shalt be brought downe to hell, for if the mightie workes which haue beene done in thee, had beene done in Sodom

and Gomorrah, it would haue remained untill this day^o. As if he should haue said: Because you Chorazin, Bethsaida, and Capernaum, did remaine incorrigible, & would not repent, notwithstanding, my many, and great workes among you, therefore, great shall your destruction and ouerthrow be.

These are the signes, which must be obserued, and taken notice off, by those that would foresee the plague.

Obiect. X But peradventure will some put that vpon mee, which the

the chiefe Priests, and Elders put vpon *Iudas* (when in the horrou of his conscience he brought backe vnto them the price of innocent blood) *What is that to vs? What doe these signes and markes which you haue now set downe concerne vs?*

* Mat. 27. 4.

Surely very much. I would to God that experience did not too too truely apply most of *these* sinnes, and signes to *our* Land, to *our* age. Which wee must not wilfully be ignorant off, if wee would foresee the plague.

Ans^r.

The particular applicatiō of the former signes to *our* Land; which is the second Branch of the last generall direction how to foresee the euill.

§1. Ingratitude in England.

† Zach. 8. 4. 5.

* Witness 1588

& Nouemb. 5.

1605.

¶ *Pœna a Deo nobis illata, misericordia magis sunt quam pœna.* Chrys. in Gen. c. 8. Hō. 25

† *Τοῦτων ἀπολαύων δὲ μολῶμεν τὴν χάριν, ὑπὲρ ὧν οὐκ ἐποίησεν μόνον ἡμᾶς, ἀλλὰ καὶ τῆς παρὸς τὸ ζῆν ἀσφαλείας ἐφροντίσει.*

§ First, there is monstrous, and intollerable *ingratitude* amongst vs. What blessings hath the Lord withheld from vs? What mercies either *positive* or *pruative* hath not He heaped on vs? *Wealth* wee haue; our Land is another *Goshen*, another *Canaan*; *Health*, *peace*, and *prosperitie* we haue; That which was once prophesied to *Ierusalem* by *Zacharie*, is fulfilled amongst vs, by reason of the abundance of peace which wee enioy; *The old men and old women dwell in our streetes, and many a man with his staffe in his hand for very age. The streetes of the Citie are full of boyes, and girles, playing in the middes thereof*†. What great and admirable deliuerances hath he wrought for vs*. Hath he not bestowed vpon vs the *Gospell of Peace*, offering, yea giuing thereby, (if we will but receiue Him) his *beloued Sonne Christ Iesus*? It is true, now and then he hath scourged vs, he hath punished vs, yet he hath done it so *Fatherly*, so *faunorably*, that his *rods* haue rather beene *mercies* then *punishments*¶. And whereas, for *these helps, and comforts of life*, we are bound to giue thanks to our *Creator*†, yea, to *this* very end haue our soules breathed into vs, and our tongues giuen vs†; yet, how few *Dauids*, and *Maries* be there, who rouse vp their *soules*, awaken their *glories*‡, their *tongues* to magnifie the Lord, and striue, with *all that is within them* to prayse his *holy Name**? There are *some* amongst vs (O lamentable to consider it) who com-
plaine against Gods goodnelle, because he giues them what

Asterius. Homil. de Diu. & Laz. pag. 2. † Ea Propter, & animam nobis inspirauit, & linguam dedit, ut sua in nos beneficia animis percipientes Dominum agnoscamus (Chrysost. in Gen. Hom. 25, † Luk. 1. 46. † Psal. 57. 9 * Psal. 103. 1.

*Quid dicibāc
re improb. d. s.
quia cōtumelio-
sius potest? etiā
in hoc de mise-
ricordia Dei
querimur, quia
tribuat quod ro-
gamus. Salu. de
Pro. l. 3. p. 77.
¶ Si aſtus eſt, de
aviditate cau-
ſamur; ſi pluuia
de inundatione
conqueremur; ſi
infecundior an-
nus eſt accuſa-
mus ſterilitatē;
ſi fecundior v-
tilitatem. Adi-
piſci abundantia
cupimus, et eā-
de adepti accu-
ſamus. Id. ibid.
¶ Vt in quantum
eos beneficijs ſu-
is ille ad ſe il-
lexerat ad pro-
pitiandum, in
tantum illi ab
eo recederent.
Salu. de Prou.
l. 7. p. 220.*

¶ 2. Generall Corruption in England. *Quis eſt vel diues, vel nobilis, aut inuacientiam ſer-
uans, aut à cunctis ſcleribus manum abſtinens, Salu. de Prou. Dei l. 3 p. 86. ¶ Hoc maiores no-
ſtri queſti ſunt, hoc nos querimur, hoc poſteri noſtri querentur, euerſis eſſe mores, regnare nequi-
tiam, in deterius res humanas & in omne nefas labi. Senec. de Benef. l. 1. cap. 10. pag. 386.
b' Ου τοῖς ἀποφαιτικοῖς μόνον θεοπίσμασιν ὁ Θεὸς ἡμῶν, καὶ Σωτὴρ παίδευει ἡμᾶς,
ὥς τὲ μισεῖν κακίαν καὶ ἀγαπᾶν ἀρετὴν ἀλλὰ καὶ τοῖς ἐναργέσι τῶν ὑποδείγμα-
των, σαφῆ παραδίδωσι τὰ τῆς ἀγαθῆς πολιτείας μαθήματα, ἔργοις ὁμῶν καὶ λο-
γοῖς προτρίβοντες ἡμᾶς τῇ κατὰ τὴν ἀγάπης, καὶ φιλοδείξῃ ζωῇ. Aſter.
Hom. de Diu. & Lazar. p. 1. c. Miſcent mores mali Plaut. in Trin. Omnia fanda neſanda mali
permixta ſurore. Catull. d. Inſtitiamq; omnes cupida de mente fugarunt. Id. c. Præter pauciſſimos
quosdam, qui mala fugiunt, quideſt aliud pene omnis catus Chriſtianorum, quam ſentina vitio-
rum. Salu. de Prou. p. 81. ¶ Nil erit vltius quod noſtris moribus addat poſteritas, eadem capi-
ent, facientq; minores. Imitat. Satyr. 1.*

they doe deſire*. Send he vs *wet*, or *drie*, ſcarcitic or plen-
tic, he can neuer content vs. The abundance of good
things, which he doth beſtow vpon vs, doe we accuſe him,
and murmure againſt him for? Doe not the *MOST* of vs,
like the old *Iſraelites*, requite his loue with rebellion, his kind-
nes with *transgreſſion**? Doe not the *BEST* of vs fall in-
finitely ſhort of rendering *that prayſe* wee owe vnto him?
When we haue donè the beſt we can, wee muſt needes cry
out; *We are unprofitable ſeruants.*

¶ Secondly, how generally *corrupt* and *depraued* the *man-
ners* of men be, in all ſorts amongſt vs, from the *high* to the
*low**, &c, not onely *a* had our *Anceſtors* caue before vs, ſhall
our *poſteritie* haue cauſe after vs, but alſo *our ſelues* *NOW*
haue iuſt cauſe to complaine: Wee haue wanted no holy
meanes to make vs good; Our good God, and bleſſed *b* Sa-
uiour hath denied vnto vs, neither *precept*, nor *patterne*;
hath ſtored vs both with *Commandements*, and *examples*, to
keepe vs from *vice*, to draw vs to *vertue*, yet what *a* *c* *mix-
ture of euill* is there amongſt vs? and how haue *all almoſt*
expelled *d* *Righteouſneſſe* from their hearts, and liues? So that
e except it be a *few* (the little flocke of Chriſt I meane, vpon
whom the word of God hath wrought ſayingly and effec-
tually) the whole company of thoſe that haue the *name* of
Chriſtians, are little better then a very ſinke of vngodlines.
f What can *after ages* adde to the wickednes of *our age*? or

how

how can they be *eviller* then *this* is? If I should speake of drunkenesse, gluttony, adultery, extortion, theft, rapine, and such like sinnes, (as I shall afterward touch them more in particular) it is euen pitie to thinke how many thousands are addicted vnto *them*. It is easier to finde men guiltie of all sinnes then *not* of all; it is easier to finde such as doe commit rather great transgressions with *lesser*, then the *lesser* with-out the *greater*^h. To let passe the rude behauiour, and lewd carriage of such as neuer had so much as *civill education*, it is too apparent, that Corruption hath such domination ouer some that *professe* Religion, that it is accounted a kind of holines in *them* to differ but a little from the *lewder*, and *profane* sort, and to be somewhat *lesse* *vitious* then they areⁱ. We declare our sinnes as *Sodom*, wee hide them not; We haue *Whores* *foreheads* that cannot blush. Yea, sinne is not onely * *committed*, but also *taught*, as in a Schoole amongst vs.

§ Thirdly, Although there be some amongst vs who doe reuerence the Word of God, account the *feete* of *them* beautiful that bring the glad tidings of salvation^k; who, with the *Galathians*, would be ready to plucke out their eyes to do *Paul* good^l, entertaining him as an *Angel of God*^m: of whom we may say, as the *Apottle* writes of the *Thessalonians*; The *Gift* hath come vnto them in powerⁿ, they haue receiued it with *ioy*^o, who are the very hope, *ioy*, *crowne*, and *reioycing* ^p of the *Lords* *Ministers*, that labour amongst them; Although (I say) there be some such amongst vs, (and blessed be God for it) yet the Word of God is greatly contemned amongst vs notwithstanding *this*. Wee haue, not onely *those* amongst vs, who, without^q any reuerence rush into the Temple of the Lord: when they are *there*, letting their hearts run loose to imagine all manner of wickednesse, and after they haue beene *there*, fall to their old sinfull courses againe; some to

^s Quotum enim quemq; inuenies in Ecclesia, non aut ebriosu, aut belluonem, aut adulterum, aut fornicatore, aut raporem, aut ganeonem, aut latronem, aut homicidam? Sal. de Prou. lib. 3. p. 81.
^h Facilius inuenias reos in locum omnium, quam non omnium, facilius maioru criminu quam minoru, id est facilius qui, et maiora crimina cum minoribus, quam qui minora tantum sine maioribus, perpetrarint. Sal. ibid.
ⁱ In hanc enim morum probrositate prope omnis Ecclesiastica plebs redacta est, ut in cuncto populo Christiano, genus quodammodo sanctitatis sit, minus esse vitiosum. I. ib. p. 82.
* Scelus non tantum geritur, sed

docetur. Cypri. Epist. 2. l. 1. § 3. The Word is contemned amongst vs. ^l Rom. 10. 15. ^l Gal. 4. 15. ^m V. 14. ⁿ 1 Thes. 1. 5. ^o V. 6. ^p Ch. 2. v. 19. ^q In templa, in altaria, atq; in sacraria Dei, passim omnes sordidi, ac flagitiosi, sine ulla penitus reuerentia sacri honoris irrumpunt. Sal. de Prou. l. 3. p. 82.

^r Si vult quis
pian scire quid
in templo huius
moti homin:s
originauerint,
videat, quid se-
quatur. Si qui-
dem, consummas
solemnibus sa-
cris, statim ad
consuetudinari-
a omnes studia
discurrunt: alij
scilicet refu-
retur, alij vt in-
ebrientur, alij
refornicentur,
alij vt latroci-
nentur: vt euiden-
ter appareat
hoc eos esse me-
ditatos, diem
intra templum
sunt, quod, post-
quam egressi
fuerint, exequi-
tur. Id. ib. p. 83.
^s 1 The. 5. 20.
^t 1 Kin. 18. 17.
^{* Theodoretus.}
^u Σχώπειν
μόνον εἰδότες
τὰ τῆς θείας
οἰκονομίας
μυστήρια. i. e.

Solum periticauillis & differijs inceslere diuina Dispensationis mysteria. *Grac. Affect curat.*
Ser. 6. p. 100. § Τὸ τὴν γραφὴν αἰτιασθαι, ἴσον ἐστὶ καὶ θεοῦ αἰτιασθαι. *Nilius.*
Episc. Thessal. de caus. dissens. Ecclesiastic. l. 1. p. 21. * Οὐτὲ τὸ τοῦ τῆς διασείσεως
αἰτίου, οὐτε πολλῷ μᾶλλον ὁ τῆς γραφῆς λόγος. *Id. ibid.* γ' Αὐτάρκεις μὲν εἰσὶν αἱ
ἀγίαί καὶ διόπνευσαι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. *Athanas. con-*
tra. Gent. Orat. Tom. 1. p. 1. ² Πολλοὶ τῶν μακαρίων ἡμῶν διδασκάλων συνταχθέν-
τες λόγος, οἷς ἐαντις ἐντύχοι εἰσεται μὲν πῶς τὴν τῶν γραφῶν ἐρμηνείαν ἥς δὲ ὁ-
ρεγεται γνώσις, τυχὴν διωήσεται. *Athanas. Orat. cont. Gent. Tom. 1. p. 1.* ² Α-
ναγιγνέσθαι οὐμόνον, τὰ τῶν ἱερῶν ἀποστολῶν μαθήματα, ἀλλὰ καὶ τὰ τῶν θείων προ-
φητῶν θεασίματα. *Theod. de Grac. Affect. curat. Ser. 2 p. 37.*

^b Christ

these, some to riot, some to incontinencie^r, and the like, (all which cannot but be a kinde of contemning Gods holy Ordina-
nces) but also there are such as doe more grossely, and noto-
riously despise Prophecyng^r; esteeming **P R E A C H E R S**
the Troublers of Israel^r, not giuing them the tith of that re-
spect, which our blind fore-fathers did to euery Frier, and
hedge-Priest in their dayes: and accounting **P R E A C H I N G**
as a trifle, a toy, a needles matter, a thing that of any thing wha-
soeuer, might best be spared. Whence it comes to passe, that
either they refuse to heare, or, if they doe heare, they fret in
their hearts, and speake with their tongues against it, as if they
were onely skilfull, to deale with the *Ministrie of Gods Or-*
dinance, as ^{*} One complaines the Heathens in his time did,
with the *Mysteries of Gods providence*, euen lade, and inueigh
against the same, with cauills and reproches^u. And as touching
the Word written in the Booke of the Scripture, how many
there are that contemne **T H A T**, experience abundantly
witnesseth. Though to [§] accuse **T H A T**, to be to accuse **G O D**
himselfe, yet Some are not ashamed to accuse **I T**, to be the
cause of Heresie, and Error, of schismes, and dissensions, when
it is ^{*} not so; to be insufficient of it selfe to declare the truth,
when as ^γ indeed it is sufficient; to be impossible to be under-
stood, when as yet, with the helps which God affordeth vs,
it is possible to be vnderstood, and a man may attaine to that
knowledge of it (in some good measure) which he doth
desire^r. How many neglect the reading and studying of
the Scriptures: and though the writings of the Prophets
and Apostles are necessarily to be read^a; and though (as

Christ himfelfe testifieth) the reading of the *Scriptures* is life it felfe, when he faith, *Io. 9.* the words that I *speake* are *spirit* and life. Now fuch *Accusers* of the *Scriptures*, fuch *Refusers* to reade the *Scriptures*, are in *England*, if there be *Papists*, if there be *Atheists* in our Land. Of both which fortes, who can denie there are too many.

* Fourthly, belides the contempt of the Word, wee are guiltie of *despising the offers of grace*. The *Mediator* of grace Christ Iesus is offered, and by *unbeliefe* we reiect Him. The *spirit* of grace is offered by many a good motion, which the Lord intuseth, and it is quenched. The *Covenant* of grace is offered, and on condition men will but *put off the old man*, and *put on the new man*, the Lord tendereth himfelfe to be their God, and to take them to be his people for euer, and this is not regarded. In a word, all the *priviledges* of Gods kingdome are tendered to vs all that doe liue, or (if we will) that may liue vnder the *Gospell*, yet how many of vs doe preferre before these offers, the offers of a rich marriage, of a Farme, a yoke of Oxen, tendred by a mortall man.

Fiftly, As touching the abuse of Gods *patience* and *goodnes*, it is as manifest as may be, that this kingdome standes deeply charged with the guilt of this sinne. First (I say) we haue abused the *patience* of God. How many *gray-headed sinners*, are there in our Land, for whose repentance the Lord hath wayted a long time, who grow worse and worse rather then better, who * still goe on in *impenitency*, and (for ought that any man can see) they haue no purpose but to liue and die in their *olde impietie*. And as for Gods *other blessings*, the Lord hath as iust cause to complaine against thousands of *VS*, as he had once against the *Israelites*, that, the *ornaments*, and *bracelets*, *chaynes*, and *Iewells*, *siluer*, and *gold*, *linnen*, and *filke* : that is, our riches, and treasures, and all kinde of outward blessings, which God hath giuen vs for *necessitie*, and *delight*, haue beene abused, though not to the direct maintaining of *Idolatry*, (saue peraduenture the wealthy estate of some rich *Recusants* amongst vs) as *Israel* were, yet to the maintaining, either of *Whoredome*, drunken-

Quod autem
sacrarum liti-
rarum lectio
vita sit, Domi-
nus testatur,
dicens, &c.

Ambros. Ser.

36. Tom. 3.

p. 262.

* 4. Wee are
guiltie of re-
iecting the of-
fers of grace.

5. Gods pati-
ence & good-
nes are abu-
sed amongst
vs.

* Prioribus
malis maiora
iunxistis. Bern.
Epist 68. fol.
221. l.

Ezek. 16. 11.

12. 13. 14. 15.

16.

^a Quid dicam quod ad Diabolicas sodalitates innumeras multi consumunt pecunias. Chrys. in Mat. c. 11. Hom. 77.

^c Διὰ δὲ οὐ σωτόμων ὁ νόμος οὐ λογος σχοπλεῖ, καὶ κωμωδεῖ τὴν πλαδασάν, καὶ ἀμείρον τῶν κακῶς πλεῖστων διδασκων. i. e. Hac oratio dubius, & quidē breuibz verbis eos notat, ac traducit, qui nec rectē, diuicias habent, & ad inanēs, immodicosq; superbus abutuntur. After Hom. de

Diu & Lat. p. 2. ^f Parthianis, auri, argentiq; nullus, nisi in armis usus est. Iust. Hist. l. 41. c. 2. p. 285. § 6. Conetousnesse, Oppression, and Violence doe abound here. ^g Maxima pars hominum morbo iactatur eodem. Horat. Sat. 3. 1. 2. ^h Pro hac non mendacii, non periurii, non furti satius p. rhorrescit, non fidem frangere, non iracundia noxio furore suppleri. Cassian. l. 7 c. 7. Qui diuitias amat nec peiurare timet, nec alios fraude circumuenire dubitat, nec enim omnino aperte mentiri pudet, si quid ex eo se facturum lucri credit: neq; quisquam est qui in leuissimis etiam rebus tam facile iurat, quam diues auarus. Marul. Evang. l. 5 c. 19 p. 282. ⁱ Nostra atate contigit Christianorum Ecclesie à Christianis profanari, aurum argentumq; Deo consecratum per vim auferri. Id. ib. ^k Nulla ibi Religionis ratio habetur, ubi auari animi nihil nisi quod rapiant attendunt. Id. ib. ^l Si lucri quid detur potius rem diuinam deseram. Plaut. in Pseud. ^m Quamuis autem multa depradentur, multa parent, multa undiq; congerant, nunquam tamen satiantur: semper restat quod aceruo addi cupiunt. Marul. Evang. l. 5 c. 19 p. 279. ⁿ Nec minus huic vitio obnoxij sunt, qui liberis, nepotibusq; abundant quam qui soli sunt: Qualem Ecclesiastes admiratur dicens, &c. Id. ibid. ^o Ecclef. 4. 8.

England,

nes, idlenes, revenge, stage-playes, diabolicall meetings, and societies^d, and all kinde of immoderate, and immodest vanities^e, as though (^f Parthian-like) wee knew not what other vse to make of the good things wee doe enioy, then this, euen to fight against God with the same.

§ Sixtly, Conetousnesse is a & disease that most are taken, and holden with. How many a man, and woman is there, who for gaine^h, feare not to lye, to forswear, to thecve, to breake promise, to deceiue, to rage, and to fill themselves with fury? Is it not come to passe inⁱ our age, that the maintenance of the Ministrie, is taken away from some, and that, which was consecrated a Levites portion, for his seruice at the Sanctuary, is now converted most Sacrilegiously to profane vses, it may be, to maintaining dogges, or birdes? How many be there who for the world^k regard Religion no more then a rush, yea, can be content to labiure Religion, if they be neuer so little prouoked vnto it? How vn-satiablen are some, who, though they haue scraped a great deale together, yet can neuer see when their heape is big enough^m. Neither is this the fault of such onely as haue aⁿ great charge to prouide for, (though that would not excuse the sin) but also of such as are alone, whose folly the Preacher admireth, saying; There is one alone, and there is not a second, yea, he hath neither childe, nor brother, yet there is no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom doe I labour, and bereame my soule of good^o? What a multitude of Vsurers hath

England, who are such a wretched, and wicked kinde of people, (for the most part) that one of the *P* ancients thought, there was no fitter creature to compare the *D*euill himselfe to, then the *V*surer: for, as the *V*surer doth make sure to himselfe, and get into bonds the *p*atrimony, and inheritance, and so sometimes the very *l*ife of the borrower, for a little money which he lends him to satisfie his neede for the present; So the *D*euill for a little *f*leshy, or *w*orldly content, which he lends a man for a moment, gets the very *s*oule of that man into bondage, and makes the poore *s*inner make over vnto his use, and seruice, the whole patrimony of the powers of his soule. Such a *V*iperous brood, I say, there is amongst vs. In a word, so farre are the most of vs from procuring one anothers gayne, with some losse to our selues (as dutie bindes vs when we are called vnto it) that we doe greedily seeke our owne profits, in *w*rangling, and *h*indering of our brother. Tell me now, are not *a*ll these infallible *S*ymp:omes of this maladic of *C*ouetousnesse, and, by consequent so many signes, that this *L*and is very much raynted, and infected with it? And as for the hand-maydes, *O*ppression and *V*iolence, how can the *L*and be free of them, when as *C*ouetousnesse their mistresse is in such use, grace, and place? There are those who (as the *P*rophet speaketh) doe store up violence and robbery in their *p*allaces. If any should deny this; not onely the cruell exactions of the hatefull *V*surer (whom I spake of before) who lends to day, and exacts to morrow (then which what can be worse) will make it good; but also *N*aboths Vineyard wrongfully taken away, crying for vengeance against great ones: *C*ommons enclosed from the common people: *T*enants stockes rent out of their handes by griping, and grinding *L*and-Lordes: *C*ountrey-mens linings brought to nothing by the hypocriticall and cruell *O*ppression of some *C*itie-Inhabitants; the complaints of the Poore neglected by the Rich; the moane of the *O*rphane depri-

P Ambros. de
1 hob. c. 4. Tom.
4 p. 240. 341.
Doctiores, ipsi
generatori Di-
abolam putant
comparandum,
qui vires ani-
mae, & pratio-
sa mentis patri-
monium scene-
rat quodam v-
suraria iniqui-
tatis sic sumptu
capit, sic auro
allicit, sic reatu
involuit, sic caput
pro thesauro re-
poscit. Quid vo-
bis iniquus qui
nec sic capitis e-
stis soluti, ne
contem? Quid
vobis iniquus
qui pecuniam
datis, & vitam
obligatis et pa-
trimonium?
Tantum adest,
ut aliorum com-
modis aliquid
cum propria in-
commoditate
praestemus, ut
omnes, vel max-
ime nostris com-
modis cum ali-
orum incommo-
do consulamus.
Sal. de Pro l. 3.
Amos. 3. 10. Quid tectus eo qui hodie fecerat, & cras exigit? Est odibilis inquam ho-
mo huiusmodi. Oblatio quidem blanda, sed immanis exactio. Verum ipsa oblacionis humanitas,
facit ad exactiois saustiam. Ambr. lib. de Thob. c. 12. Tom. 4. p. 346. Ποσοι πένητες ἀδικο-
ποῦνται; ποσοι δὲ ὀρφανοὶ, καὶ ὑλίζονται; ποσοι δὲ χήραι δακρυρροοῦν. After.
Rom. de Div. & Laz. p. 7. Hic arcentur hereditatibus liberi, illic bonis donantur alieni. Cypri-
Ep. 2. l. 1. f. 24.

* 7. There is
pride in Eng-
land.

Sui confiden-
tia est peccatū,
qua plus super-
bia in se habet.

Marul. Evang.
l. 7. c. 1.

* Quid enim su-
perbius dices?

Quid dicit pan-
peres? Roli me
tangere. Amb.
lib. de Naboth.

o 13 Tom. 4.
p. 28.

* Rarus est alie
nullus, qui de se
mala dicit aqua
minister ferat.

Cyp. de Tent.
Christ. fol. 15.

Edis parif. 1512
Videmus multos

quirisum, et
substantiationem

ferre nequerint.

Chrys. in Gen.
c. 6. Rom. 12.

* Rarus est qui bene de se non velit sentire Cyp. loc. citat.

* Rarus est qui se, si recte vinit, stan-
tem in vita rectitudine, non diligit astimari. Id. ibid.

* Etiam in finis Sacerdotum ambitio
dormit, ibi sub umbra recubat, in secreto thalamis fraudulenter occultat. Cyp. de Can Dom fol.

16. * Ambitionis falsugo bibulam animam occupat, ut per fas, et nefas ad loca superiora non-
nulli se intrent, et de omni gradu ubi aliquis a liturget, ambulo prodeant, discurrerit ad iudi-
ces, blandiantur mediatoribus, conducent auxilioribus, et omnibus modis elaborent: ut sedent
cum principibus. Cyp. in Prolog. de Nativ. Christ. f. 3.

* Nam eorum qui in Rep. versantur,
quos vi itat, sed a quibus vincantur, aspiciunt: et plerumque in iudiciis est, multos post se videt,
quam graue, aliquem ameste. Senec. Epist. 73. l. 1. Tom. 2. p. 671.

* Alta sapere superbia est.
Ambros. in Rom. c. 12. Tom. 5. pag. 230.

* Infamiam forma suata. Cyp. de Laps. fol. 113.

δτατ εν δουλευοι παυος ως τοιχοι γεγραμμενοι παρὰ τῶν στυγερῶν δ-
ωλας. Aster. de Din. & Laz. p. 4.

ued of his maintenance; the Teares of the Widow for the wrongs
they offer her, who seeke to vndoe her (euills too too common
amongst vs) doe so strongly euince it, that it cannot be de-
nyed with any colour, that there is, not onely Oppression, but
most horrible Oppression, even such Oppression, as doth dai-
ly, and hourly knocke at Heauen-gate for vengeance; yea,
for heauie vengeance, to fall downe vpon OVR King-
dome.

* Seauenthy, I sthere no Pride in England? What meanes
then the 9 loftie conceites, that men haue of themselues, be-
cause of their gifts, be they outward, or inward? What meanes
the Rich-mans scorning of the poore, the impatient storming
at reproches, the foolish affecting of vaine praises, not on-
ly by persons of ba'l defars, but alio by some, that haue ho-
nest hearts? What meanes the ambitious aspiring, both of
Clerkes, and Laicks, to high places, and that stresse to attaine
great Offices, come they by them, by right or by wrong? What
meaneth that, some Common-wealths, euill, mens ex-
cessive reioycing to see many men beneath themselues; and im-
moderate grieuing to see any man aboue themselues? What
meanes the curious seeking to know things not fit, not pos-
sible to be knowne? Excesse in apparrell? A pish imitation of
euery fantasticke fashion? Paynted faces, which for a man
to meete with, will make him imagine he sees some whited
walls,) laying out of breatts, and such ridiculous attyring

of the body, which makes very^f Boyes worthily to laugh, *ἡ γὰρ πᾶσι καὶ τῷ σώματι* poynt, and wonder at it, and eagerly follow the partie so *ταῖς παῖδιν* attyred, vp and downe, as if it were some *Μονσieur, or strange* *αὐτοῖς παρ-* Creature? And (as couzen-Germaine to excelle in apparrell) *ἵστανται, μί-* what meanes Pride in *8 belly-cheere, in Table-furniture;* euery *διὰ τὴν πρὸς* one taking it for a^h commendation, to exceed one another *ἀλλήλα, καὶ* this way? What (I say) meane all these things, if there were *δακτυλοει-* no pride in *our Kingdome*? It cannot be, but that, *τοῦ τῶν τῶν* *frmites of pride* abound amongst vs, *Pride it selfe* is planted *ἐν τοῖς, ἡμα-* here, yea (it is to be feared) so strongly planted, that it will *τίσιν γράφει;* not be plucked vp, vntill the Lord by some grieuous iudge- *βαδίζουσι,* ment or other, pull it vp by the rootes. *δὲ περιπατε-*

¶ Eightly, As touching *Luxurie* (which is a thing so re- *να, οὐκ ἀνα-* pugnant to vertue, that it doth inthrall men to euery *χρῶμα, μί-* and euill custome^k) neuer did *Abraham* finde it more com- *χρὶ πολλῷ id.* mon in *Egypt*, amongst the^l younger sort, then wee may *8 Πάτως δὲ* finde it in *England*, amongst all sortes almost. It is an euill *τὴς μίαν γνώ-* that hath ouer-spread the whole world^m, and are wee onely *μὴ ἀμφοτέ-* free from it? No, no: No where (as one said of theⁿ French) *ρα τὸ καὶ τῇ* is there more *voluptuousnes*, more *unlawfull pleasure* then *ἀχρὶς φιλῶ-* here. Some, rather then they will goe without such pleasure, *τιμὴ τῶν* or haue their lustes vnsatisfied, care not what cost they bee *ἐσθλαμάτων* at, what villanie they commit^o. Good Lord, how many a *ἐγκαλλοπί-* *Glautton*, and *Epicure* is there amongst vs, who makes his *ζῆσαι, καὶ* belly his God, as if he had his *life for nothing else but to serue* *τῇ γαστρί, καὶ* *his belly*! Oh the excessiue, and immoderate abuse at mee- *τῇ φέρυγι* *δωλευκὸν ἡ-* *δυναμὶς,* tings and feasting. To the *superfluitie of cheere*, men must

Id. ib. p. 5. Quod quisque exquisitissimorum obsoniorum varia genera, epularumque; varios appa- *ratus, & lautos profusus dat, eo magis commendatur. Goelen. Orat. de lux. p. 99. i. Peccata qua* *plur in se superbia habet, hac sunt, inanis gloria appetitio, aliorum contemptus, neminem parū sibi* *superiorem, & neminem aequalibus quidem se praestare. Præterea gestus, habitusque corporis* *immodestus &c. Marul. Evang. l. 7. c. 1. p. 337. ¶ Luxurie in England k Τρυφή τοίνυν ἴ-* *στιν πρῶτα πολέμιοι φικαρέτε ζωῆς, βλακεία δὲ καὶ διαχύσεως δηλοῦσης, ἀπολαύ-* *σεως ἀμέτρον, καὶ ἀνδραποδώδους σιμυβείας. Aster. de Dem. & Lac. 5. i. Abra-* *ham conpererat in Aegypto lasciuam esse inuicem luxuriam, perulanciam cupiditatem, volup-* *tatum intemperantiam. Amb. de Abrab. patr. l. 1. c. 2. Tom. 4 p. 173. ¶ Teuon per orbem maxi-* *um exortum est malum, Luxuria. Senec. in Octau. ¶ Nusquam improbius voluptas. Salus de Pro-* *l. 7. p. 220. ° Per omne nifas voluptates emuntur, & per omne scelus libidines corporis acquirun-* *tur. Cypr. de Ieiun. & Tent. Christ. fol. 16. p. Μόνη τῇ γαστρί, καὶ τοῖς μετὰ γαστρί, ζῶν.* *Greg. Nyss. de Virgin. c. 4. p. 54. Inueneri vinum vi edant, non edant vi vinum. Goelen. de Lux.* *p. 97.*

Ἰσα. γ. 12. haue forsooth the *Tabret, the Viole, and the Harpe*; their
 Ἐντεῦθεν *Minstrills*, and their *Mimions*; their *Pipers*, and their *Para-*
 ἑνὸς οὖν τὸ *sites*; their *lesters*, and their *Scoffers*; their *men and women*
 δόρυφορικὸν *dancers*; and all the vanitie that can be devised. Are not these,
 τῆς τρυπίζης that are thus *vainely*, and *vilely* addicted to Epicurisme, *Lux-*
 πλῆθος, τρα- *urions*? Who be, if they be not? Secondly, what an height
 πεζοποιούς, *drunkennes* is growne to amongst vs, who knowes not? *All*
 ὀνοχοῦς, *Tables are full of vomit, and filthinesse, there is no place cleane*.
 ταμείαι καὶ Neither *Court*, nor *Countray*, *Uniuerſitie*, nor *Citie*. The
 τῆς τέτων *Prophet Hosea* complaines, that in his time the *Princes* vpon
 ἀφηγομένους their *Kings day* (that is, vpon some ſolemne day of mirth
 μουσικῆς, and feſtiuitie celebrated for their King) *did make him ſicke*
 μουσικῆς, ὀρ- *with bottles of Wine*. If the ſame Prophet were aliue now, he
 χησίδας, would complain, that both *high and low*, men and wo-
 αὐλητῆς, γε- *men*, old and young, doe, not onely vpon some ſolemne feſti-
 λιοτοποιῆς, *uall day*, but vpon *euery vsuall day*, yea, vpon the *King of*
 πόλακας, πα- *heauen his day*, the bleſſed Sabbath, (*Reader tremble to*
 ρασίτης, ὅ *thinke it*) make both *themſelues*, and others *drunke* with bot-
 ἀκόλῳδον τῆς *tles of Wine*, and other ſtrong drinckes; abusing thoſe crea-
 ματαιότητος *tures ſo prodigally, ſo prodigiouſly*, as if they were borne to no
 οὐρόν. *other end*, but *thus* to abuse *themſelues*, and *theſe bleſſings*;
 After. Rom. de and as though there were no other heauen, nor happinelle
 Diu. et la 7. p. 7. but *this*. And is not *drunkennes* an argument of *Luxurie*?
 Saturitas caſ- When *men* amongst vs drinke thus without *law*, without
 titate prodigit, *meaſure*? Thirdly, What ſhall I ſpeake of *Stage-playes*, laſci-
 illecebram nu- *vicious Interludes*? they are tolerated, they are viſited; *Gouer-*
 trit. Ambr. in *nours* winke at them, troupes of men and women frequent
 Serm. Qui au- *them*; an euill ſo horrible, ſo odious, that very *Barbarians*
 tem gula atq; *(O ſhame to England)* haue abhorred, haue ſcorned it. Is
 ventri ſeſe in *not this* another argument of that abundance of *Luxurie*,
 ſeruitate dedit, *yea ſhameleſſe Luxurie*, which our Land is like to rue for.
 idem Luxuria *There is nothing plainer*. For *what is the play-houſe*, but the
 libidinisq; vitio
 facile cadet
 Marul. Evang.
 l. 1 c. 15. p. 29.

Præteream certè ego Cytharam, psalteria, tympana quæ cognouimus conuicijs huiusmodi fre-
 quenter aſſideri, ut vino & cantu existerentur libidines. Ambros. de Helia & Ierum c. 15. To. 4.
 p. 23. Ἰσα. 28. 8. *Vile Zanch. in Hoſeb 7. 5. Vina hæc noſtrâ arate tam profuſe prodigat-*
tur apud Chriſtianos, ut videantur ad perdenda ea geniti: Proceres, pauperes, plebs infima, in-
fantes, pueri, viri, atq; famina vium amplectuntur, nec ſine eo vitam putant beatam, ut ita
nullâ in parte operoſiorem iſtâ noſtro ſeculo inueniamur quam in perdendis viniis. Goſlen. de Lux.
 p. 97. 98. *Apud nos ſine lege, ſine modo bibitur. Id iſt* *Sumite ſaltem exemplum vobis à Bar-*
baris, qui omniū huiusmodi ſpectaculorū turpitudine carēt. Chryſ. in Mat. c. 11. Hō. 38. *Horre-*

Whore-masters Schoole-house, where Whoredome and filthi-
nelle is taught by the Actors, and learned by the Seers?
What is there there either scene, heard, or done, which is not
most vncleane, most filthie? The words filthy, the garments
filthy, (men inuested in womens apparrell) the gestures,
sanges, motions, musicke, matter, and all vncleane. Fourthly,
concerning actuall vncleannesse, as fornication, adultery, and
the like, they are too too common; yea, these sinnes by some
(who indeed are worse then Barbarians) are accounted
toyces, and trickes of youth, rather then crimes, and grosse
offences.

* In the ninth place, we are (for the most part) like Laish,
a Secure people. Though the Lord doth threaten vs, though
our Protestant-brethren be disturbed neare vnto vs, though
Romish Iebusites, and Popish Canaanites be in our Land alrea-
dy, as prickes in our sides, as thornes in our eyes: though cry-
ing sinnes doe call daily for vengeance against vs, yet we ge-
nerally, (saue some few Noahs that are moued with an holy
feare,) say, as Heathenish Babylon once did, as Romish Ba-
bylon now doth; I sit a Lucene, I am no widdow, I shall be a
Lady for euer, and shall see no sorrow. For, were there not this
securitie amongst vs, wee should not haue so many like the
old Epicures, the wickednes of whose liues (being most out-
ragious) doth proclaime, that they are verily of opinion,
that God sits idle in heauen, hauing no regard to things
which are here below; and so put away the euill day farre
from themselves.

Adulterium
discitur du vi-
ditur, & lena-
cinante ad vitiu
publica auho-
ritate malo:
qua pudica
fortassis ad
spectacu u, ma-
trona proesse-
rat, despectacu-
lo reuertitur
impudica. Cyp.
Ep. 2. l. 2. fo. 23.
Quere iam nunc
an possit esse
qui spectat in-
teger vel publi-
cus. Id. ibid.
Qui forte ad
spectaculu puri-
tatis venerant de
Theatro adul-
teri reuertun-
tur: Non enim
tunc tantummodo
quando redeunt,
sed etiam quan-
do veniant for-
nicatur; Nam
hoc ipso, quod a-
liquis rem ob-
scenam cupit,
dum admittit
properat, immundus est. Salu. de Pro. l. 6. p. 176. Machantur in Theatro. Id. ib. p. 177 Vnde credis
nuptiarum insidiatores proficisci? Nonne ab huiusmodi scenis? Vnde illos qui domos ac thala-
mos aliorum effodiunt? Nonne a Tripudijs illis. Chrys. in Mat. c. 11. Hom. 38. Adulterij men-
quam hac spectacula opportunitatem prebuere dices? imò vero quis non adulter modo factus est?
Ecce. Id. ib. Cuncta enim simpliciter quae ibi sunt turpissima sunt: verba, vestitus, confusa,
necessus, voces, cantus, modulationes, oculorum euerfiores, ac motus tibia, fistula, fabularum ma-
series; omnia inquam turpi lasciuia plena sunt Chrysost. in Mai. Hom. 38. Fornicatio apud
Barbaros crimen, atq; discrimen est, apud nos decus. Salu. de Gub. Dei * 9. There is carnall
securitie amongst vs. 4 Iudg. 18. 7. 1 Ios. 23. 13. 1 Heb. 11. 7. 1 Isa. 47. 7. 1 Apoc. 18. 7.
Et sane inuenire aliquos qui ab istorum iudicio discrepauerint, praeter Epicureorum, vel quorum-
dam Epicurizantium deliramenta non possum; qui sicut voluptatem cum virtute, sic Deum cum
incuria, atq; torpore iunxerunt, ut appareat, eos, qui ita sentiunt, sicut sensum Epicuri eorumq;
sententiam, ita etiam vitijs sectari. Salu. de Prou. l. 3 p. 6.

Tenthly,

10. We profane
the Sabbath.

¹ Dolendum vero,
esse inter Chris-
tianos, qui nun-
quam, in diebus
quidem feriatis,
et c. qui operibus
scandalosis, et di-
stincti cultu im-
pediunt Sab-
bati peritiam, ve-
lut comessatio-
nibus, iustis, e-
uagationibus.
Scul. in 1^a c. 58.
Conc. vlt.

¹ Hodie ed res
deuenit, ut inter
Christianos ho-
mines quicunq;
beripossint, qui
operibus manu-
arum, et miltui
seruicibus sab-
bati Dei violat,
cum pleriq; illa
nefandis sceleri-
bus prophunt
Gual. in Ac. 16.

28. Peccat qui in sabbato nil prater inane ritum spectant, interim vero fidei, et religionis ex-
ercitia negligunt. Gual. in Mar. Hom. 23. Peccant prater ea qui charitatis immemores, auaritia
aut inflammati laborant. id ib. Peccat qui simul se, nos, atq; ancillis operibus fac. ut in exerceat,
vel merces vendunt, rationes subducunt, et deb. sa exigunt non absq; graui miseroru debitorum
molestia. Gual. in Mar. Hom. 23. Quanto melius est arare quam saltare? Aug. in Ps 91. Pec-
cant qui diem bonae superbia, fastui, alea, poculis, et impuro voluptatu studio tribunt. Gual. in
Mar. Ho. 23. Est autem Leonis, et Antihemij lex, cuius hac verba sunt. Dies festos. Maie stati
abrisimo dedicatos, nullis voluptatibus occupari, neq; ullis exactioru vexationibus prophanari.
Dominicu isd diem semper honorabile decernimus venerandum, ut a cunctis excusationibus excuso-
sur, nulla quinquam vergeat admonitio, nulla si de iussione flagitetur exactio, taceat apparitio, ad-
uocatio delinascant. sit ille dies a cognitionibus alienus. Item: nec huius tam religi- si diei oria re-
laxantes obsecris quibuslibet pati nurr voluptatibus desineri. Nihil eodem die vindicet sibi Scena
Theatralis, aut Circense certamen, aut ferarum Lachrymosa spectacula, etiamsi in nostro ortu,
aut natali celebranda solennitas inciderit differatur. Amissionem militum, proscritionemq; pa-
vrimonijs sustinebit, si quis vnquam hoc die festo spectaculis interesse, vel cuiuscunq; iudicij ap-
paritor praeferat negotij publici, seu privati hac qua lege hac statuta sunt credideris temeran-
da. Id. ib.

mo

Teachly, it is a lamentable thing to consider, how, amongst vs Christians, the Sabbaths of the Lord are prophaned: yea, to that woefull passe are the times now growne, that they are accounted by some the best persons, that doe take most libertie to themselves, to serue the Deuill, the world, and the flesh vpon that day, which ought wholly and holily to be spent in the seruice of the Almighty. Looke into some private houses, and you shall finde the Sabbaths privately prophaned; looke into more publique places, and you shall finde them more publickly abused. What shall I speake of idle resting, neglect of the duties of pietie towards God, of charitie towards man, of all heauenly regard to a mans selfe vpon that day? Doe not these proclaime, that this is true which I say? Taking of iourneyes on worldly occasions, wearying of beastes with laying burchens on them, employing of servants about earthly needlesse busineses; selling of wares, casting vp of accounts, and reckoning with Factors, exacting of payments at the handes of Debtors: dauncing (P which is worse then plowing,) pranking vp in pride, dicing, drinking; Chyents cumbring Lawyers Chambers, and Lawyers giuing their Chyents counsell; following vnlawfull pleasures; seeing and suffering of Interludes, celebrating of feastes with pompous solemnitie. None of which abuses, good Emperours would endure, and

most of which are ⁶ too common vpon the Lords day amongst vs: Inſomuch, that we may conclude, that, there is ⁷ no day in all the weeke more proudly and profanely, inore riotously & luxuriously ſpent then that is. Nay, I would to God that (beſides our Papiftes) there were not ſuch amongst vs, as cauill againſt the Sabbath, making a queſtion, whether there be any neceſſitie to obſerue ſuch a day at all.

⁸ In the eleventh place: Although there be amongst vs, (may ſome ſay) all the fore-named linnes, and ſignes you haue ſpoken of, [*Ingratitude, Sabbath-breaking, pride, luxurie*] yet I hope our ⁹ Courts of juſtice are vnblameable, vnpolluted. *Unblameable?* Alas! alas! y Looke but there, and thou ſhalt finde, *Evills to be deteſted*, to be lamented. *Judgement is turned into gall*, and the fruit of righteousneſſe into *Hemlocke*. ¹⁰ The Lawes are made ¹¹ lawleſſe, and ¹² where innocency is pleaded, there innocency is not preſerued. ¹³ Many ſit in ſeates of authoritie, but they follow not the rules of equitie, as *Gildas* complained of vs *Britaines* in his time. They ¹⁴ know not, they ¹⁵ loue not to doe right. ¹⁶ What is the life of many of them, but euen a courſe of iniquitie? Whereas it is *THEIR* dutie (as a ¹⁷ good man once ſaid) to feare God, more then other men, to loue the glory of God more then bagges of gold, (oh woeful to them that are guiltie) what raigneth amongst them but *couetouſneſſe*, lying, peruerſing of Law, accepting of perſons, and the like? The poore *Commons* are oppreſſed by the great *Cormorants*, as the poore *Chriſtians* were in *Cyprians* time by ¹⁸ *Peace-breaking Rulers*:
¹⁹ one *Chriſtian* then, felt more ſeueral paines, and tortures,

¹ Sunt peccata
 hac vulgaria
 hodie. Id. ib.

² Nec vnquam
 vel ſuperbia &
 faſtu, vel ebrie-
 tate, vel luam,
 & libidine plus
 peccetur, quam
 illo die quiſtat
 Deo, & diuino-
 rum operum, a-
 uerſaq; quietis
 meditationi co-
 ſecratus eſſe de-
 beas. Gualt. in
 Aſſ. Rom. 88.

³ 1. There are
 corrupt Go-
 uernours a-
 mongſt vs.

⁴ Sed tibi, poſt
 inſidias tuas
 & poſt ſtella-
 cola reſerua-
 ta, vel turpia,
 poſt libidinum
 probra &c.

⁵ Forum forteſſe
 videatur im-
 mune, quod ab
 iniurijs liber-
 ſanctibus liber-
 nullis malorum
 coſtraſtibus pol-
 luitur. Cyp. E-

piſt. 2. l. 2. fol. 24. ⁶ Illis faciem tuam. ſ. Hes. plura illis que deteſteris inuenies Id. ib. ⁷ Amos. 6.
 12. ⁸ Inter leges ipſas dilinquitur inter iura peccatur. Cyp. Ep. 2. l. 2. ⁹ Innocentia nec illis v-
 bi deſinditur, eſeruat. Cyp. Ep. 2. l. 2. ¹⁰ Britania habet iudicis in ſede arbitrij ſedentes, ſed
 raro recti iudicij regulam querentes Gild. de caſid. Brit. in Oribodox p. 1010. ¹¹ Amos. 3.
 10. ¹² M. Iſiſum Reſto. es, ſed pauci inſtitia amatores inueniuntur. Aug. ad frat. in Exem.
 Ser. 30. ¹³ Quid aliud viſa curialium. quam iniquitas? Sa. u. de Proul. 2. p. 84. ¹⁴ Aug. ad frat.
 in Exem. Ser. 33. Decet Iudices p. uſ Deum timere quam alij homine: p. uſ bono: em Dei quam
 marſupia plena diligere. Sed va vobis o Iudices. Quid inter vos regnat? Auaritia, mendacium,
 peruerſio ſacra legis. Ecce acceptio perſonarum. ¹⁵ Interrogas pace rupta forum libris magis in-
 ſanum Cyp. Ep. 2. l. 2. ¹⁶ Ad hominis corpus vnum ſupplicia plura quam membra ſunt. Id. ibid.

then

*Quis inter hac
 vero subueniat?
 Patronus? pra-
 uariatur, &
 decipit. Iudex?
 sed sententiam
 vendit. Qui se-
 det crimina
 vindicaturus,
 admittit, & ut
 reus innocens
 pereat sit no-
 cens Iudex. lb.
 * A Caution.
 * Tandem Iudex
 dicitur, quam-
 diu iustus puta-
 tur. Cas. in Epi.
 * Hab. i. 4.
 * Non sunt
 Cepra partium
 negotia, quous-
 que marsupia
 eorum qui cau-
 sentur, exhan-
 riant. Isido de
 Sum. Bonol. 3.
 * Quando iudi-
 cant, non causam, sed dicta considerant, & negligentes sunt in discussione causarum. Id. ibid.
 * Sape iudices prauis cupiditatis causa differunt iudicium. Id. ibid. * Qui recte iudicat, &
 premium inde re muneracionis expectat, fraudem in Deum perpetrat, quia iustitiam quam
 gratis impartiri debuit, acceptione pecunia vendit. Id. ibid. * O Iudices leues causas magnas
 fecistis. Aug. ad frat. in Ere. Serm. 35. * O patres pauperum, O verè non patres sed pra-
 dones. Quare non patres? Quia ubique per vos opprimuntur, sed si diues locutus fuerit mox
 tacuistis, causas usque ad nubes perduxistis. Id. ibid. * Multa scelera legem, & iudicem ef-
 fugiunt, & scripta supplicia. Senec. Epist. 97 lib. 1. p. 799. Tom. 2. * Britannia habet iudices
 protegentes, sed (scil. protegentes) reos, & latrones, scortantes, crebro iurantes, & per-
 iurantes, vouentes, & continuo propemodum mentientes, belligerentes. Gild. de Excid. Brit.
 Orthodox. 1010.*

then his body had partes, and members; one innocent man
 now hath more euill reportes raised of him, more Parasites to
 accuse him, more complaints against him, more Law-suites
 to vex him, more iniuries done him, (and all these vnde-
 seruedly) then an hundred others that are more guiltie,
 more faultie, Who now shall helpe in this case? Who shall
 succour this innocent man in the midst of these iniuries?
 The *Magistrate* should, but *He* is corrupted: the *Iudge*
 should, but *He* sets Iustice to sale; *He* that listeth to *revenge*
iniuries, runnes into *iniuries*: the innocent is condemned
 without cause, and who is the cause of it more then he?
 * I doe not blame all for some; God forbid I should. For, I
 know there are some, who are *Iudges*, indeed, their *Iustice*
 declares it. Neither doe I accuse any in particular. But *this*
 I say, that in our *Land*, the *Law* is slacke¹. The *Clyents*
 purse is halfe consumed, ere he can get his cause *begunne* to
 be pleaded: when causes are *begunne*, they are not through-
 ly examined: when they are *examined*, how strong a let is
 filthie lucre to the *ending* of them? When they are *ended*,
 iudgement cannot passe, and dispatch the wearied *Suiter*,
 except *God* be defrauded, and the *Magistrate*, more then is
 due, *extraordinarily* rewarded. *Light* causes are made *great*,
great causes are made *light*. The poore mans *good* cause is
 made *bad*, and *he* is made a prey by those that should pro-
 tect him: the rich mans *bad* cause is made *good*, and the day
 goes on *his* side, when it should goe against him. Many
 linnes escape vnpunished; *Guiltie*, theevish, whorish,

swearing,

swearing, periurious, Popish perverse persons are protected; gifts are loued^u, bribes are receiued, truth is suppressed^x; *Justice* is forced against her nature to hold the Balance of decess, while rich men and friends can haue their actions heard, poore men and strangers cannot. ² Every way is iudgement peruerter, corrupted, abused. Now, where the fault of these mischieses, these miseries, doth lie, I dispute not: sure I am, that they are too common at this day: and so the eleventh signe of some great iudgement, is as competible, as agreeable to our kingdome, to our age, as euer vnto any.

^a 12. What a deale of that same ^b deceiuing and confounding hope, of that same vaine confidence, is there amongst vs? Some trust in friends, some in strength, some in wealth, some in their wit, and policie, some in their place and authoritie, some in an externall profession of Religion, some in the very enemies of Religion, in Idolatry, the most contrary to Religion; as though such reeds as *Egypt*, and *Assyria* be, were the onely pillars to vphold them, the onely prop to stay them vp, and the worthiest object of their confidence.

¶ Againe, haue the friends of Christ as much lone shewne to them, as they show to others? It is too euident they haue not. Although there be not that ^d slaying, fleeing, racking, hacking, burning, and misusing the poore Saints, which hath beene in former times, both here, and elsewhere, nor that storme of affliction blowing vpon them, which hath tossed their brethren in our neighbour Countries, and is not yet calmed: yet neuerthelesse, whatsoeuer persecution, the peace of our times will permit, they are as sure to meet with it, as they follow Christ. They are men wondred at, as the Prophet speaketh^e. They are^f accounted as enemies, yea, worse then ene-

in Psal. 118. Explan. 7. 8. 9. ¶ Some kinde of persecution in England.

φίλοι πάντας ἀγαπῶσι γνησίως, οὐκ ὑπὸ πᾶντων δὲ ἀγαπῶνται. Maxim. de charit lib. 4. Orthodox. 567. ^d Hasta illic & gladius, & carnifex praesto est, ungula effodiens, equuleus extendens, ignis exurens Cypr. Epist. 2. l. 2. ^e Zach. 3. 8. ^f Iustitia sectatores pro hostibus ducunt, imo vero plus quam pro hostibus. Lactan. de Iust. lib. 5. cap. 9. pag. 151.

^a Hof. 4. 18.

² Diminuta sunt a vobis veritates. Aug. ad frat. in Erem. Ser. 35.

³ Statera dolosa non tantum in mensuratione pecuniae, sed in iudicialia discretione tenetur.

Qui enim aliter causam pauperis, aliter potentis, aliter sodalis, aliter auditis ignoti, statera utiq; librat iniqua. Beda. l. 2. super illud Proverb. Statera dolosa, &c.

⁴ Quatuor modis, iudicium humanum pervertitur, timore, cupiditate, odio, amore. Ansel. de Sim. Mund.

⁵ 12. Here is vaine confidence.

⁶ Spes in hominem collocata fallit & confundit. Musc.

⁷ Οἱ τὸ χρίσθ

¶ Hoc verò in- *mies. ¶ This vnſpeakeable wrong is offered vnto them, in*
 enarrabile eſt *that the more innocent they are, the more hurtfull they are*
 quod ſit aduer- *taken to be, and ſuch § crimes layd vnto their charge, as ne-*
 ſus eos qui male *uer came ſo much as into their thoughts. Oh! How are^b they*
 facere neſciunt: *contemned, hated, and murderedⁱ with the heart;^k reviled,*
 et nulli nocen- *and euill ſpoken of; ſcoffed & laughed at, ſteered and^l killed*
 tiores habentur, *at; abuſed, ^m nick-named; ⁿ called Heretiques, Rebels, and*
 quoniam qui ſunt *moſt injuriouſly handled. So that, though there be here no*
 ex omnibus in- *Neroes, nor Boners, no Herods, nor Gardiners, acting their*
 nocentes. Id ibi *parts in bloudie Tragedies, againſt the members of Chriſt*
 § Vt quereba- *Ieſus (what deſire ſome may haue that way, I leaue to the*
 tur Athenago- *ſearcher of all hearts) yet there are ^{cc} Iſmaels, ^o Dogs, ^p Rab-*
 ras olim, in Le- *shakehs, ^q Athaliahs, ^r Humans, who are not aſhamed (in o-*
 gat. pro Chriſti- *pen field) to ^{*}bend their tongues like bowes againſt them, and*
 ani. pag. 3. *in open audience of they care not whom, to ſhoote out the*
 Κατασκευάζει *darts of bitter wordes, to harme them, beſides the wiles they*
 ζωντες ὄχλον *frame, and lies they per, to worke their ſhame, and confuſi-*
 ἐκκλησιῶν, *on. Call you not T F I S, perſecution?*
 ἀντιμυλιῶν, *¶ In the 14. place. A great many of vs are much vnlike*
 οὐδὲ μέχρ' *the members of Chriſt. ⁱ They are wont to take to heart, the*
 ὑποβολῆς. i. e. *afflictions of the Church, and to mourne with thoſe that*
 criminum acer- *mourne. We doe not ſo. There is great need both of ^t words,*
 nos aduerſos nos *and of teares, to expreſſe our griefe for the loſſes, and croſ-*
 deblaterat, que *ſes which the myſticall body of the Church hath ſuſtained,*
 neq; in mentem *ſince the troubles began in the Belgian-Countries, yet ſo*
 vnquam nobis *farre are we from teares, that we ſeldome haue thoughts,*
 venerunt. Geſne. *deſideratione Calcatur. Sal. de Procl. 3 p. 104. Si bonus eſt quiſpiam quaſi malus ſpernitur. Id p. 105.*

¶ Statim enim *ut quia melior*
 ut quia melior *eſſe tenuerit,*
 eſſe tenuerit, *deterioris ab-*
 iectione Calcatur. *Sal. de Procl. 3 p. 104. Si bonus eſt quiſpiam quaſi malus ſpernitur. Id p. 105.*
 ¶ Putemus ergo occiſos illic non eſſe ſanctos ſed quid facimus, quod non ſunt longe ab occi- *dentibus qui animo occiſionis oderunt. Sa. u. de Prou. 18. p. 269. ^b Si quando aliquis Dei ſer-*
 uus ad urbem illam officio diuini operis acceſſit, ſimul ut in populo apparuit, contumelias, ſacri- *legia, & maledictiones excepit. Id ibi p. 270. ¹ Nec ſolum hoc, ſed etiam, improb. ſimis flagitio-*
 ſorum hominum cachinnis, & deteſtantibus videntium ſibilis, quaſi ſaureis cadebatur. Id ibid. *¶ Sicut olim queſti ſunt Waldenſes in Confeſſ. fidei ſua Vladislao Hungaria Regi, pag. 1. Nos ho-*
 mines depreſſi, contempnibili quoq; nomine falſo amitti. *¶ Miſſa fuerunt per prouincias littere*
 Regia maiestatis in quibus nos dixerunt Hæreticos, eryoneos, & quod rebellia verba diceremus. *Apolog. Waldenſ. p. 34. ^{cc} Gen. 21.9. ^o 1 Sam. 22. 9. 10. ^p Iſa. 38. 13. ^q 2 Chron. 23. 13.*
 ¶ Eſt 3.8. *¶ Ier. 9. 3. § 14 We haue not conſoled afflicted Iſaiah as we ſhould. ⁱ U enim*
 ſanctorum mos eſt, ut plurimum afflictis afficiantur, & compatiantur. *Chryſi. in Gen. Hom. 43.*
 c. 19. *¶ Lachrymis magis quam verbis opus eſt, ad exprimendum dolorem, quo corporis noſtri*
 plaga deſtenda eſt, quo, populi aliquando numeroſi, multiplex lamentanda iactura eſt. *Cyp. Ser.*
 de Lappis. fol. 113. *feldom*

seldomer words (except it be for fashion, and noveltie) about the breaches of *Sion*, about the troubles of our brethren, to show that we doe Sympathize, and condole them. If that question should be renewed, which an^e Auncient once made. "Who is so hard, so iron-hearted, so void of charitie, as to keepe dry his eyes, and his heart without sighes, in the midst of those miseries his brethren meet with? I may answer with a Negative retortion; Who is NOT so iron-hearted, and void of compassion? Where is the man, or woman, who with *Nehemiah*; "looks sad in the presence of the King? Who with *Jeremie* doe pen songs of Lamentation? Who can truly say (as that good Martyr once did) "In the foyles of my brethren, I take my selfe foyled, the blows that their enemies give. **THEM**, smite my body: the swords with which their enemies slay **THEM**, doe pierce **MY** bowells: my **BODIE** indeed is NOT amongst them while they are thus persecuted: my **SOVLE** is, and mine affection cannot but participate with their affliction. Who (I say) are thus? * I know indeed there is such affection betwixt the^e Elect in their hearts, that when the Powers of the world doe rise against them, they cannot but condole the afflicted, and expresse their pittie towards them, by their prayers for them, when they cannot shew it any other way, for want of libertie, or abilitie: therefore I dare not say, All in England doe forget the affliction of *Ioseph*. Nay (blessed be God) we haue those who would not spare their owne blood for *Sions* good, if they should be called vnto it. Yet this, I say (and with griefe I speake it) there is a generation amongst vs, so farre^e degenerated from

per mea viscera transierunt. sum muus et liber a persecutionis incurfu fuisse non potest animus: in prostratis fratribus, in me prostravit affectus. Cyp. de Laps. Ser. 5. * A caution. * Est quidam consensus delectorum in cordibus ipsorum, et Sympathia veluti membrorum in corpore Christi. Quia propter ubi rursus a potentibus huius mundi affligitur semper sunt viri boni qui si nihil aliud possint, in corde tamen illi fauere, et causam ipsius Domino precibus commendant. Mascul. in Psal. 118. Obl. 7. 7. 2. ο παρὸς λιμὸν, καὶ νόστον μὲν πένθων ἐλεεινὸν ἢ συμπαθεῖς, θυρόν ἐν ἀλογον, κακῶς ἐκ αἰσθῶν πρὸς μορῶν σῆμα, φευδόμενον τῇ πρῶτῃ τὴν φωνήν, μάλλον δὲ καὶ αὐτῶν τῶν ἀγαθῶν ἀσυμπαθεσέρον. Is quere altatus inopia, aqz egritudine manifestatione non tangit, fera sana est rationis capers, perperam humanam indutus formam, ipsamq; naturam p^a auct^a voluntate fallens, ac deniq; feris ipsis atque belluis humanior. Alier, Hom. de Div. & Lat. p. 8. & Philip. Reuben. Interp.

* Cyp. de Laps. fol. 114.

" Quis sic durus ac ferreus, quis sic fraterne charitatis oblitus, qui inter suorum multiformes ruinas, & lugubres, ac male squalore deformes reliquias constitutus, siccos oculi tenere preualeat? Nec erumpere statim fluctu prius gemitus suos. Lachrymis quam voce deprobat?

* Neh. 2. 1. Cum iacentibus iacere me credo. Iaculis illis grassantis inimici mea membra simul percussa sunt: saucius gladius

ἂν εἰ γὰρ χρί-
 σθι σφαμέ-
 νου ἔλκονται
 πρὸς τινὰ λυ-
 πηρὰν αἰσθη-
 σιν οὐ χοῖροι,
 καὶ τῷ νεφύ-
 τῳ αἵματι
 ἀνιάρῃ ἐπι-
 τρύβοι.

After. loc. cit.

Ἐπερὶ σαγνται

δὲ τῶ ταύρου

τὸν φόνον δι-

βόες, ἐμπα-

δεῖ मुखи μ.

τὴν ἀλγύν

σημαίνοντες.

Id. ibid.

Ἄγέλαι δὲ

γεράνων, μῖα

τῶν σωτηρίων

περιπεσέσθης

θηράτοισι

περιπτάνται

τὴν κρατὸς

νῆν, καὶ τῆς

ὀδυρτικῆς κλάγγης

τὴν ἀέρα πληροῦσι,

τὴν οὐρανὸν ζῆτασαι

καὶ σωτηρίων.

Id. ib.

Ἄνθρωπος δὲ τὸ λογικὸν ζῷον

καὶ ἡμερὸν καὶ ἡμέραν

θεῶν τὴν ἀγαθότητα

παί-

δεύομεν, μικρὸν οὕτω

φροντίζειν τῶν

σωτηρίων ἐν ταῖς

ὀδυρτικαῖς τῶν συμφο-

ρῶν περιστάσεσιν.

Id. ibid.

Obad. 12 * 15.

We loue to be flattered

Experience didi-

cerat, &c. non facile

quenquam posse euadere

quin libenter assentatorum

anticis porrigat aureas

& laudatorum modulationibus

the nature of *Man*, into the nature of *Beastes*, as that, for want of compassion, to their owne kinde by creation, which are in affliction, they are more mercilless then beastes. ^b Let but a *swine* be slaine, the fellowes will come crying vnto it: ^c kill an *Oxe*, the *Oxen* will bellow about him: ^d catch a *Crane* in a net, the whole flocke of *Cranes* by their howering, and howling will declare they lament it. But these persons (^e strange to consider, that *man* endued with a reasonable soule, made at first after *Gods* owne image, should be so incompassionate) can heare of the broiles, and battailes, of the murtherers, and massacres done vpon the bodies of their brethren, and not be once touched, nor affected with the same.

It is without all question, that the Papists amongst vs bewaile not the Church, nay, rather like the *Edomites*, and *Esfavites* in the dayes of *Obadiab*, they reioyce over the children of *Iudah* in the day of their destruction, and speake proudly against them ^f.

Againe, touching the fifteenth signe, ^g Experience proues that there is scarce any one amongst vs but loues to be ^h soothed, & delights to ⁱ arrogate to himselfe his as due, what soever flattery casts vpon him, bee it never so false, and vntue. ^j Men will be cruell, covetous, drunkards, vncleane; and yet they loue to be told, that they are mercifull, liberall, (pher, and chaste. Such faithfull friends as will tell vs of our faults, wee cannot away with; but let *Parasites* extoll vs to the skies, for ^k good, wise, and holy persons, *them* we like, *them*

ὀδυρτικῆς κλάγγης τὴν ἀέρα πληροῦσι, τὴν οὐρανὸν ζῆτασαι καὶ σωτηρίων. Id. ib.
^e Ἄνθρωπος δὲ τὸ λογικὸν ζῷον καὶ ἡμερὸν καὶ ἡμέραν θεῶν τὴν ἀγαθότητα παίδεύομεν, μικρὸν οὕτω φροντίζειν τῶν σωτηρίων ἐν ταῖς ὀδυρτικαῖς τῶν συμφορῶν περιστάσεσιν. Id. ibid. ^f Obad. 12 * 15. We loue to be flattered ^g Experience didi-
 cerat, &c. non facile quenquam posse euadere quin libenter assentatorum anticis porrigat aureas & laudatorum modulationibus delectetur. Cypri. de ieiun. & Tent. Christ. f. 15. ^h Quicquid in nos adulatio sine pudore congegit tanquam debitum prendimus, optimos nos esse sapientissimos affirmantibus assensimus, cum sciamus illos saepe mentiri. Senec. Epist. 59. l. 1. p. 632. ⁱ Minusimum ille se in ipso supplicis audit, in rapinis, liberalissimum, in ebrietatibus, ac libidinis temperatissimum. Id. ibid. ^k Si inuenimus, qui nos bonos viros dicat, qui prudentes, qui sancti, qui iusti

sunt. Id. ibid.

we

we make of, yea, ^c more then of *our friends*. And albeit it be very necessary for men to be admonished (as the ¹ *Heathen* himselfe could confesse) yet they cannot endure reproofe, Oh it is as bitter to them as gall and worme wood. They are much like the *Greekes* whom *Theodore* writes to, ^m who will praise the Physitians of the *body*, for taking launces in to their hands, for rifling their wounds, for gaging their sores to the bottome, and applying such medecines, as their *Art* prescribes: But the Physitian of the *soule* (be hee a faithfull Preacher, or some private admonisher) will they dispraile, disgrace, and stomacke at, if Hee rifles their spiri-
tual sores, and deales plainly, faithfully, and roundly with them for their sinnes. *Children* can now scarce endure their *Parents* to reprove, *Servants* their *Masters*, *Subjects* their *Governours*, *Friends* their *Neighbours*; and as for many of the *Great ones*, they cannot endure Gods Messengers to speake against their courses, bee they never so contrary to Gods law, never so preiudiciall to Gods glory and the good of those whose bodies and soules they stand charged withall. They that applaud them, doe they approue of; as for *Michaiah*, clap vp *that fellow*, feed him with the bread and water of affliction ^a.

^c Nonnullis as-
sentator amico
gratior est. A-
rist Moral. Eu-
dem l. 7. c. 5.
Tim. 5. p. 444.
¹ Senec. Ep. 92.
l. 1. Necessarium
est admoneri.
^m Καὶ τοὶ καὶ
τοὺς ἰατροὺς
ἐκείνους θαύ-
μαζετε, δι-
οὐκ ἄλλοις
προσφέρειν
τῶν θεραπέ-
ϊαν κελεύουσιν
ἀλλὰ αὐτοὶ
τῆς ἀμπεχό-
νης γυμνοῦ-
μενοι, καὶ
τὸν χιτῶνα
κον διαδρα-
μενοὶ, τὸν σι-
δηρον μετα-
χειρίζουσι, καὶ
τῶν τομῶν
ἐπιφορὰν
καὶ δουλοκρα-
τίας ἀνέχονται,
καὶ τὸ ἰχθ-
ρὸς δεχονται
τὰς ῥαυδάς,
καὶ κατὰ τὸν

§ 16. There are hypocrites amongst vs; ^o we make a pro-
fession, and doe contrary to Religion; we beare the name of
Christians, and (^c which is the more haynous) wee doe as
bad as *Barbarians*. Let but the truth of God, and the *works*
of men be iudge (as ^a it is necessary they should) and it will
appeare I write no lie. ^r Some doe counterfeit righteousness,
and equity, and that they seeke the peace of the Church, ^{ca} when yet in violence, and cruelty they exceed beasts; wol-
vishly, spoyling and doing all the mischief they can to the
vñσι τῇ ἀποργίᾳ, καὶ τὰ φάρμακα ἐπιπάττουσι, καὶ τὰ ἄλλα δρῶσιν ὅσα τῆς ἰα-
τρικῆς τέχνης ὁ νόμος διαγορεύει. *Theod. ad Græc. In fid. De Pron. Dei. Ser. 6.*
p. 100. 101. ^a 1 King. 22. 27. § 16. Hypocrisie in England. ^o Sub magno professionis nomine
vivimus & positi Religione peccamus. *Sa'u. de Pron. D. l. 4. p. 119.* ^r Nos qui Christiani esse de-
cimus, si simile aliquid Barbarorum in puritatibus facimus gravius erramus. ^c *Astoci enim
sub sancti nominis professione peccamus. Id. ibid.* ^a *Operi nostro debemus credere non opinioni, ra-
tioni non libidini, veritati, non voluntati. Id. ib.* ^r *Audent homines improbissimi, iustitiam facere
mentionem, qui seras immanitate vincunt, qui placidissimum Dei gregem vastant, &c. Lactan.*
de Iust. l. 5. c. 9. p. 151. Church.

Qui curiosi
simulant & Bac-
chanalia vi-
vunt. Iuven.
Satyr. 2.

Semper enim
simulationibus
vitur fraudu-
lentus. Marul.
Eu. l. 1. c. 15.

P. 29.

* Tandem hy-
pocrita clarus
apparet quam
diu assistit
spectantium
multitudo, im-
mo tunc qui-
dem, tunc co-
ram omnibus
clarus est. No-
runt enim vi-
dentium pluri-
mi, qui se,
quem esse
simulet.

* Quotum enim
que inq. naves
in ECCLESIA
non aut ebri-
sum, aut bel-
licum, aut adul-
terum, aut for-
nicatorem, aut
Raptorem, aut
furonem, aut
leuonem, aut
homicidam?

Salu. de Prou. lib. 3. pag. 81. * Consummatis solemnibus sacris statim ad consuetudinaria stu-
dia discurrunt. Salu. de Prou. l. 3. 83. sup. cit. 1. Exerantur publice, quod occulte agunt. Id.
ibid. * A caueat. * Hic est eorum actus, quæ & professio, ac per hoc nihil mirum est, si agunt
quod profitentur. Salu. de Prou. l. 3. p. 84. § Chrysost. in Mat. c. 6. Hom. 21. * Gemere pro-
fuerit loco, & amaram quiddam innugire nos conuenit: Non solum enim hypocritas imita-
mur, sed illos quoque simulatione ipsa transimus. * Sub religionis titulo Deum ludimus. Salu. de
Prou. l. 3. in fine. Mich. 7. 2.

Church. Some counterfeit temperance, and are most intem-
perate. Some counterfeit honesty, and square dealing with
their neighbours, and are most deceitfull. Some haue oyle
in their mouth, and warre in their heart; pretending loue
to their brethren, and intending mischief against them.
How many haue wee that are * no longer holy, then they
are in the Congregation; by such as knowe them not,
thought to be very devout; by those that know them, known
what they are, even to be nothing lesse then what they seem
to be. Yea, drunkards, rioters, ruffians, adulterers, fornicators,
extorters, revellers, theeuers, and murtherers, will ma-
ny times be found in the Temple, and seeme to bee as holy as
the best for the present, but * when the publique exercises
are done, they appeare what they are in their colours, and
fall to their wicked and wonted courses againe? How ma-
ny are there that will y^e speake against that in publique, which
they loue to practise in private? Are not these persons hy-
pocrites? * I know indeed that in some, there is a corre-
spondency betwixt their profession, and their practise. As
they practise wickednesse, so (like brazen faced ones) they
are not ashamed to professe wickednesse: as they professe pi-
etie, so they haue the conscience to practise piety: yet, such a
difference and contrariety is there betwixt the religious pro-
fession, and outrageous conversation in many others, that wee
Ministers haue iust cause to complaine, as y^e one once did:
* Oh grieuous to thinke it, Oh lamentable to speake it, we doe not
only IMITATE Stage players (who counterfeit other
mens persons) but we also EXCEED them in dissembling.
Neither doe we only mocke GOD (if he would be moc-
ked) by our hypocrisie, but also euery man (almost) hin-
teth his Brother in a net, such abundance of deceit and

consequence

conſenage is there amongſt vs. Deceite in meaſures, deceite in merchandize, deceit in weights, deceit in wares; deceit in men, deceit in women; deceit in ſtrangers, deceit in neighbours; ſo that a man now can ſcarce truſt a friend, or put any confidence in a guide.

* In the 17. place; whereas it is the dutie of every Miniſter to be no ſtriker, nor brawler^d, I would to God, that experience did not ſhow, that even ſome amongſt them (then * which what is more ſhamefull, more fearefull?) doe delight (f contrary to their dutie) to rage againſt, and with the enill ſervant g, to ſmite (with evill language at leaſt) their fellow ſervants in the Miniſtery, who are more faithfull then themſelves. I would (I ſay) experience did not proue it: for then ſurely, many a good Meſſenger of the Lord ſhould not haue ſuch cauſe as hee hath to complaine againſt his envious brethren, as Auguſtine did againſt Arrius and Fortunatus; ^h Because I ſpeake the truth, they ſet ſnares for mee, and by all meanes they ſeek to moleſt me as much as they can.

§ 18. Is not the tongue abuſed amongſt vs? yes, yes. * Our Land (as it was once ſayd of Niniveh) is full of liesⁱ. Truth (the very ^k grace and ornament of ſpeech) is fled ſo farre from the lippes of many, that ^l their hearts thinke one thing, and their tongues tell another. Oh how happy were it for our Land, if all amongſt vs (yea, that profeſſe Religion) did juſtly deſerue that commendation which an * Heathen had, of whom it is ſayd, that with great faithfullneſſe he did keepe his word, neither was hee ever noted to bee taken in an vntruth, or in the leaſt ſtep tending to falſhood. ^{cc} Oathes abound amongſt vs; ^d A man may finde more ſuch as doe forſweare, and ſweare falſely, then ſuch as ſweare not at all.

Synes Orat. de Regn p. 2. ¹ Aliud habet animus, aliud reſonat ſermo. Oportet. * Cyrus Rector. ^m Optimâ fide ſervauit federa, & pacta, & nunquam, nec vnquam in eo mendacij veſtigium, animaduerſum, aut notatum eſt. Strigel. Comment. in Iuſtin. hiſt. p. 180. ^{cc} 2. By ſwearing. ⁿ Plus es inuenias qui ſapius peierent, quam qui omnino non iurant. Salu. de Prou. lib. 3. p. 75. Quis eſt omnino hominum præter paucos, qui non ad hoc ſemper Chriſti nomen, in ore habeat ut peieret. Id. lib. 4. p. 125.

* Let Experience ſhow how guiltie of the 17. ſinne England is.

^d 1 Tim. 3. 3.

* Nihil ſeridius, nihil damnoſius, nihil lenius, nihil turpius in paſtore furioſitate. Aug. ad frat. in Erem.

Ser. 36.

^f Non licet diſpenſatori furioſum eſſe. Id. ib.

^g Mat. 24. 49.

^h Quia verum eis dixi, ideo in eremo inſidias mihi poſuerunt. Aug. ad frat. in Erem.

Ser. 36.

§ 18. Abufe of the Tongue raigneth in England.

* 1. By lying. ⁱ Nah. 3. 1.

^k Veritas ſermonum nobilitas.

Befides

* *Ibi homo est
moriuus per
quem iuratur,
hic Deus viuus
qui peieratur.*
Salu. de Prou.
l. 4. p. 127.
* *Vnde etiam
peruulgatum
hoc fere, & a-
pud Nobiles, &
ignobiles, Sa-
cramentum est,*
*PER CHRIS-
TVM : per
Christi hoc fa-
cio, per Christi
hoc ago, &c.*
Id. ibid.

§ Three more
euills of the
Tongue a-
mongst vs.
* *Cuius non ser-
mo maledictio
est. Id. l. 2. p. 75.*
*Quis est qui
conuicio suo ne-
minem laedat,
qui silentio os
coerceat, ne in
amaritudinem
maledictionis
erumpat. Id.*
pag. 79.

¶ *Esteriendi libido terminum habet, detrahendi libido terminum non habet. Ibid. 75.* * 4. Giu-
ing euill Counsell in England § 5. There is needlesse silence here. * A Caution. * *Brit-
tania habet sacerdotes, se & nonnullos, plebem ob peccata non corripientes, sceleratos diuites abs-
que vilo verecundia respectu sicut Castas angelos venerantes, nefanda populi scelera, tacentes.*
Gild. in Ord. Ecclesiast. corrept. in Orthodox pag. 1018.

Besides the idle, *superstitions, vaine, and lesser oathes* (which yet are so great that they are able to damne a man) it is a very ordinary and viual thing both among rich and poore, noble and ignoble, not to spare the sacred name of the * *glorious God* of heaven and earth: not to spare the names of ° *Christ Iesus* the sweete Saviour of the elect; but to take them into their blacke mouthes, and teare them with their blasphemous tongues. § Againe, as touching *three other euills* of the tongue, *slandering, cursing, and back-biting*, what more common then these? ¶ whole mouth (at some time or other) doth not speake ill of his neighbour? ¶ The hungriest stomacke will be satisfied, but the desires, the delight to *detract*, that some haue, are vn-satiabie. If they begin to back-bite, they haue never done. * Fourthly, that there are such as *giue euill counsell* amongst vs, it is too apparent: whence else could it be, that some fall to idolatrie, some to harlotrie, some to swilling, some to stealing, some to killing, and the like, by the perswasions of euill companions? § Finally, as concerning flatterring and needlesse silence, soothing in sinne, and fearing to speake when Gods glory doth call for it: the contemning of pietie, the favouring of poperie, the winking at iniquity and other notorious vices, are arguments too many to proue that *these* abuses of the tongue are too too common in *this* Kingdom. * I deny not, that the Lord hath heere his number of *faithfull admonishers*; and the Land is much refined since *Gildas* his time; yet, the truth of that which he wrote concerning the manners of *his* time, is too euidet in *our* time. So that with *him* wee may conclude: ¶ *Brittaine* indeed hath men in place and authority to speake, and to speake faithfully, but some of these reprove not the people for their sinnes, speake not against their grieuous enormities, and without all respect of modestie, or

honestie

honestie applaud the GREAT ONES, as though they were Angels, be their lues and doings never so wicked. Iust like these in Malachies dayes, that say, ¶ every one that doth evill is good in the sight of the Lord.

* 19. Furthermore, because of late we haue not had many strange accidents amongst vs (I dare not say not any) therefore I passe that over.

And I would I could passe over the § twentieth signe also, to wit, Idolatry: but I cannot, I may not. For although our Land (like Iudah) be not full of Idols^r, yet it is to be wished that it were more empty of Idolaters. What shall I say of the whole troupe of vnregenerate ones, who (walking the lewdest and broadest way) are more in number by farre then Gods people be? are not they Idolaters? it cannot bee denied. For, whereas a good man hath but one God to worship, and serue alone: They doe worship as many gods as they haue lusts to serue, making every sinne they take pleasure in, a severall Idoll. Againe, what say wee of covetous persons? They are Idolaters by Saint Pauls verdictⁿ and there is no question to be made of it. For a covetous man and an Idolater doe agree both in matter, and affection; both of them preferring gold before God in their affections. ¶ As the voluptuous man makes his belly his god, so doth the miser his gaine.

Besides, what say we of will-worshippers? They doe more worship the fond fantasies of their owne braine, the superstitious customes of other men (which they make their rules in the service of God) then the true God, whom they pretend to worship: and so it must needs follow, that they also are guilty of Idolatrie. And is this all? All? when Romish Factors roue vp and downe amongst vs, to seduce the simple, to beguile vnstable soules? When there is such gadding to Masse? When Neuters thinke and talke, that Poperie and our Religion may be easily reconciled, when as yet it is as easie to reconcile heauen and hell, God and the Devil? When as there are such a company of Papists and recusants amongst vs? What! account wee not these Idolaters?

§ 20. Idolatry in England.

¶ Isa. 2. 8.

¶ Sicut bonus unum habet Deum quem colit, ita mali multos habent Deos quia multos scil. voluptates, multa desideria vana, passiones diuersas quibus seruiunt. Annot.

Incerti Authoris in Psal. 25.

in Orthod. Patrum p. 1168.

¶ Ephes. 5.

¶ Conueniunt si quidem & in materia, & affectu, Idolatra & auarus. Vterq; enim aurum praponit in affectu suo.

Caiet in Colof. c. 2. Col. 156. I.

¶ Fitq; ei (scil. auaro) per omnia, vt alijs venter, ita huic & aurum & spes lucri pro Deo. Castian.

l. 7. c. 7.

A Caution.

* Bernard. *A-
polog ad Guliel.
Abbat Dicam,
dicam, pra-
sumptuosus di-
car, sed ve um-
aicam. Quomo-
do lux mundi
obteneb. adest?
Quomodo Sal,
terra infatua-
tum est?*

fol. 306. B.

* Hof. 10. 5. 6.

* Ver. 7.

§ 21. Lesser
punishments
haue lighted
vpon vs.

^b Hof. 9. 7.

^c Joel. 1. 17.

* Anno. 1622.

^d Joel. 1. 18.

* Joel. 1. 10.

ters? Who are, or euer haue beene Idolaters, if *these* bee not? The Gospell indeed is preached amongst vs, as purely, as powerfully, as in any age (except the primitiue times of the Church) and as euer it was in any place. We haue no cause to complaine, as* one once did, *Our light is darkened, our salt is unsauorie*. His Maiestie hath both protested the maintaining of the Gospell, and written against Antichrist: Blessed be God for all this. But yet the Lord of his infinit mercie keepe vs from a toleration of *this* sinne, least *Israels* glorie be² carryed vnto *Assyria* for a present, and *WEE* (as it was once sayd of the King of *Samaria* ^a) bee cut off as the *foame* vpon the water.

§ In the 21. place, for lesser punishments, may we not take vp the complaint of the Prophet? The dayes of visitation are comē, the dayes of recompence are begun already. First, concerning *Famine*: Albeit, we cannot say that the seed is rotten vnder the clod, or the corne withered vpon the ground; for (God bee thanked) there is great hope of a plentiful Haruest*. Albeit we haue no cause to complaine; *How doe the beasts grone? the heards of cattell are perplexed because they haue no pasture, and the flocks of sheepe are desolate* ^d. For there is store of cattell to feed *V S*, and store of pasture to feed the cattell. Oh that wee had hearts to bee thankfull accordingly! Yet this may wee say, and thus haue wee iust cause to complaine, *The corne is wasted, the oyle is a languishing* ^e; and there is not that *plenty*, neither in Citie, nor Countrie, that hath beene in former times. I list not to meddle with our *Militarie* ~~mansion~~; though I could say something; because men for the most part haue more skill to tolle a *Pot*, then a *Pike*; more courage to fight a battell for *Bacchus* in an *Inne*, *Tauerne*, or *Alehouse*, then a field for *Mars*, in defence of God, the King, and their Country, if they should be called vnto it. And who knowes it not, that the cunning Artificer goes downe the winde, that *Trading* (a great prop to our kingdome) growes daily to decay? Though there be some *voluntary* Bankrupts amongst vs, who breake without need, ruinating of *purpose* other mens

mens stocks to raise their owne. For whome it were to bee wished there were as severe a law as for theeves and robbers, (then whom they are a great deale worse) yet *some* (be they neuer so honest) cannot hold, the times are so hard, but necessity constraines them to giue ouer that course of living, wherein they haue beene instruments of much good to the Common-wealth. Againe, *Youth* were neuer more sawcie, yea neuer more ^f *saugely sawcie*, and people neuer more lawlesse ^g: the Ancient are scorned ^h, the honourable are contemned, the Magistrate is not dreaded ⁱ. Adde hereunto warres, and rumours of warres, that sound dayly in our eares, which our brethren haue tasted of, and smarted vnder already.

§ To conclude all, notwithstanding all *these lesser evils*, all the former signes of some future, some greater miserie; yet how *incorrigible*, how *impenitent* doe we remaine? Gods *providence towards vs* profits vs not; by him we are chastened, and yet we are not bettered ^k. Hee spares vs, he opens his bountifull hand vnto vs, what good doth hee not offer vs? and all to amend vs, and yet wee abuse this goodnesse of his, not considering that it is to leade to repentance ^l. Well, to end this point (least the ^m detection of our vices make my speech seeme tedious to some) consider I beseech you of *these things*, roule them in your mindes againe and againe. The signes are worth the thinking on, and how contemptible to *England these signes* be, is worth the taking notice of. And doe but we thinke on them as we ought, and it will furnish vs with better skill, to foresee and foreknow some evill to be approaching against vs (God alone knows what it is) then all the threed-bare rules of Prognosticators, and iudiciall Astrologers ean. I haue done with this point. Goe wee on now to the last branch of the first part of the Text; *viz.* the fruit of this fore-sight.

^g *Oriosa iuuentus impudenter educata omni ferocissima bestia immanior est. Chrysost. in Mat. c. 11.*

^h *Hom. 38.*

ⁱ *Nullus de legibus metus est.*

^j *Cyp. l. 2. Epist. 2.*

^k *ὁ χληρὸς ἀνὴρ ἐστὶν νεοῖς γέρον.*

^l *De questore, de iudice paucior nullus. Cyp. loc. cit.*

^m *§ 22. Wee are incorrigible, impenitent.*

ⁿ *Sed cum hac tanta fierent caelestis cura non profuit.*

Adebita sapientia est coercitio, sed emendatio non est secuta. Salu.

de Prou. lib. 1.

¹ *Rom. 2. 4. Arbitror, inquit certus sum fastidiosum plurimis styli huius prolixitatem fore, maxime quia morum nostrorum vitia castigat. Sal. l. 8. Circa vitia. Enimvero vitia carpens, scio ne offendere vitiosos. Bern. Apol. ad Gul. Ab. fol. 307. F. G.*

And hideth himselfe.

2. Branch of
the first part.
■ French Hi-
stor. 1408.

Looke how a^m discrete Pilot doth provide for an ap-
proaching storme: So doth our *Wise-man* here spoken
of. Hee hath not onely a prudent *fore-sight* of the evill, but
also a provident *fore-cast* against the evill. *Provision* is the
fruit of his *prevision*.

About the meaning of the wordes all agree not. Some
expound them thus;

■ Peltanus.

■ *Vpon the fore-sight which a Wise-man hath of the great
dangers that attend places of dignity, hee obscureth himselfe and
doth what he can to keepe out of such places. I would all that
runne into places either of Magistracy, or Ministry, before
they are sent, would take notice, and make vse of this mea-
ning.*

• Hieron.
Beda. Hugo.
Dionysius.
Cassiodorus.
Eulab.

• Others thus; *The crafty Rulers in Christs time foreseeing
what troubles might come by professing Christ, cunningly concea-
led their opinion of Christ, and their affection to Christ from the
rest of their fellows.*

But wee are to search after some other sense, if we minde
to proceed according to the tenour of that which hath been
handled already, and would haue things hang orderly to-
gether in the Text, as they should.

p So the 70.
Interpreters.
Κραταίως
αὐτὸς παρ-
δύεται.

p Somerender the words thus; *Is greatly (or sufficiently)
instructed, or admonished.*

In the Hebrew text they are as they are heere translated,
and vsually in the Latin Translations.

To *hide* hath diuerse significations, sometimes to conceale
or to keepe any thing from the sight and knowledge of o-
thers. Sometimes not to confesse, see *Pro. 28 13*. *Hee that
hideth his sinnes shall not prosper.* Sometimes it signifies to
forgiue, *Psal. 51. 9*. *Hide thy face from my sinnes.*

But heere, hiding a mans selfe is as much as putting a
mans selfe under shelter and protection. Such an hiding a
mans selfe, as that hee may not bee hurt. And therefore the

כִּסְיוֹ *
: . :

* Original word comes of a Roote which both in the

* Chal-

* Chaldee and Arabian tongue, signifie to protect as well as to hide, to defend as well as to couer.

¶ The thing which we haue to note from hence is this; That a prudent Christian prouideth a shelter, and protection for himselfe against the euill day when he sees the times dangerous, and threatning some future Calamitie he seekes Sanctuary, to which when the euill cometh he may be take himselfe, and in which he may be safe. This is that which Salomon makes good not onely *Prou. 27.12.* where this text is repeated word for word, but also in the 28.

Chapter, where he saith, *When the wicked rise, men hide themselves, that is, when such dangerous times be that either the Enemies of the truth doe rise against the Godly, or euill men are raised to places of command, (a notable meane to bring iudgements vpon a people.) then good men, wisemen, seeke Protection for themselves as carefully as they can.* Noah tooke sanctuary when the flood was comming, by preparing an Arke for the sauing of himselfe, and his family. Lot sought a shelter when Sodom was neere burning. Memorable (to this purpose) are the Examples of David, of Paul. The one was in danger of his life by the meanes of Saul, the other was in great hazzard by the lying in waight of the Iewes, and both of them, (like wisemen) did hide themselves, and seeke shelter by the vse of those meanes, which did serue Gods prouidence for their safety.

* And wherefore serueth this poynt, but first for our direction and instruction what to doe in the dayes of danger. And what must we doe? Not as did Aristippus a Philosopher, who, when he was in perill of his life in a Pyrates ship, tooke gold into his hand, told it, threw it, and let it fall into the Sea, thinking by that meanes to saue himselfe. Not as Meton the Astronomer, who, to saue himselfe from an imminent danger, fired the house wherein he dwelt; Nor as David who fayned himselfe mad before Achish King of Gath, when hee thought his life to bee in hazard. But like a prudent man, (who hath his wits about him, and Grace within him) we must hide our selues, betake our selues

* Nam

(chaldaicè ; &

י.נ.ד א-

rabice signifi-

cat non solum

abscondit

velauit, &c.

Verum etiam

protegit, de-

sendit.

¶ Doct.

¶ Vers. 18.

¶ Gen. 6. 22.

¶ Heb. 11. 7.

¶ Gen 19. 16.

¶ 1 Sam. 20 5.

Ch. 22. 1.

Ch. 23. 14.

Ch. 26. 1.

Act. 23. 17.

18. 19. &c.

* Vse 1.

" Cum aliquan-

do nauigaret,

dixissetq; na-

uem esse pyra-

ticum, acceptū

aurum nume-

rat, & lapsum

ē manibus, iac-

tauit in Mare.

Laert. l. 2. c. 8.

* Σαφῶς δ' ἐ-

πιστάμενος

τὰς μελλούσας

τάχας διέκλει-

τῶ αὐτῷ

κατέπευσεν.

Alian. Var.

hyst l. 3. c. 12.

¶ 1 Sam. 21.

^a Amos 5. 13.

^b V. 18. 20.

^c Cant. 2. 14.

^d Zach. 5. 4.

^e Eccles. 7. 12.

^f Pro. 11. 4.

^g δὲ νῦν ἐν πο-

ροῖ καὶ ἐν δι-

νοῦ ὡς

ταῖς ὑλαῖς

τοῦ πλούτου,

πένης μετὰ

μικρὸν, οὐδὲ

τὸν ἄρτον οἱ-

κώθεν ἔχων

ὃν προτεφε-

ρηται εἰς ζω-

ήν. After.

Hom. de Oecon.

Iniq. p. 17 18.

ἔδ' οὐ μὲρ

ἐν δούλῳ αὐ-

ρίῳ ἐλθῆναι,

οἴκτου καὶ βο-

ηθείας ἀξίως.

Id. ibid.

^h Pro. 31. 30.

ⁱ Pro. 18. 10.

Rules of direc-

tion, how to

hide our selves

* The generall

Rule.

^{cc} Special rules

subordinate to

the generall.

* Ter-^s A quo.

minus ad quid.

§ 1. Speciall

Rule with the

seuerall branches.

* 1. Branch.

k' Εἰ τις κακίας

ἐταῖρος καὶ λοιμὸς καὶ φόρος πλησι-

σας, ἐπαντλεῖν μέλλει τῆς ἀμαρτίας τὸν ἐξέβορον,

δεῖ φύγειν αὐτον, ὡς ἰοδόλον

θηρίον. After. Hom. de Oecon. Iniq. p. 22.

and

to some Refuge, some place of protection: that so, if the
evil time, ^z and day of darkenes ^a should come, we may be
found where Christ findes his *Dome* his Church, in the
Clefts of the Rocks, in the Secret place of the Stayres^b.

If any demand what this refuge, this shelter is. I answer,
not Gorgeous chambers enclosed with walls of stone, with
ceilings of Cedar, for Gods wrath can weaken the strongest
house, and ^c consume the stones, and timber thereof; not iron
Chests of earthly treasures, or abundance of wealth and
worldly possessions, for though (as the Preacher speakerh)
mony be a defence^d: Yet riches awayle not in the day of wrath^e he
that flowes for the present, may easily be at a low ebbe in a
moment^f; not honor, and dignitie, for that is a silly shelter
which a man may have to day and be without to morrow^g;
not yet the fauour, and protection of great persons, for
fauour is Deceitfull^h, and he, that makes that his trust, lea-
neth vpon a broken staffe. What then? Heare Salomon
resolue you, *The NAME of the Lord is a strong Tower,*
the Righteous runne to it and is safeⁱ. The protection of the
Almightie, the shadow of the most high, is the shelter
that we must seeke after. * Now to the end that that may
be our shelter, we must withdraw our selves, for there is no
hiding without with-drawing^{cc}. And because withdrawing
is an action, or motion: and euery motion hath its twofold

terme * Its $\left\{ \begin{array}{l} \text{FROM what.} \\ \text{TO what.} \end{array} \right\}$ therefore we must with draw

our selves FROM something, and TO something §. The
things which wee must withdraw our selves from are

two $\left\{ \begin{array}{l} 1. \text{The Sinners against whom the Plague comes.} \\ 2. \text{The sinnes for which the Plague commeth.} \end{array} \right.$

* First wee must withdraw our selves from the *SINNERS*
against whom iudgements are threatned. We must
take no delight in evil companie. They that by their example
doe seeke to corrupt vs, and put sinne into our soules by
our eyes; ^k They that by their tongues goe about to infect vs,

* 1. Branch. k' Εἰ τις κακίας ἐταῖρος καὶ λοιμὸς καὶ φόρος πλησι-
σας, ἐπαντλεῖν μέλλει τῆς ἀμαρτίας τὸν ἐξέβορον, δεῖ φύγειν αὐτον, ὡς ἰοδόλον
θηρίον. After. Hom. de Oecon. Iniq. p. 22.

and instill sin into our soules by our eares, must we abhorre and flie from, as wee would from some *venomous beast* that spits poyson at vs, that seekes to destroy vs. Lot withdrew himselfe from the *company* of the *Sodomites*, & he was protected from the *calamitie* of the *Sodomites*. The Christians at *Ierusalem* a little before the Sacking of that Citie, ¹ withdrew themselves from the sinfull, and secure number of the Jewes, and were hidden from the wrath that fel vpon them. Come out of *Babylon* my people (saith the holy Ghost^m) that yee be not partakers of her sins, and that yee receive not of her plague. * *Civill* commerce with euill men I grant a man may haue, and cannot but haue so long as hee liues; neither must we (as the manner of *Anabaptists* is) refraine the assemblies of the Saints, because grosse offenders are mingled amongst them, nor abstaine from Gods publique Ordinances, because notorious sinners doe come vnto them. But so to bee among the wicked, as to *lose* their fellowship in the workes of darknesseⁿ, to be *brethren with them in evill*^o, to flatter them in their evill courses, to take pleasure in their companie, so to fauour their vices, though our owne behaviour doth differ from theirs, this kinde of associating (I say) with them, doe I disswade from: For ^q if wee doe not *thus* abhorre & shun their company, if wee be without shade in the day of their misery, what wonder wil it be? Are swaggers, swearers, gamesters, gibbers, and other kindes of wicked persons *thy onely mates*, the chiefe companions thou takest delight in, and yet thinkest thou to escape in the perillous times? Thou deceivest thy selfe I tell thee, ^r hee cannot escape the *sulphurous showre of brimstone and fire*, that *loners to dwell amongst the men of Sodome*; ^r neither can he shake off the *bands of Egypt*, that doth not forsake the *land of Egypt*: what companie Iudgement findes thee glued to, accordingly will it seize vpon thee. Be not therefore found in the companie of the proud (for so *David* and *Salomon* doe call the wickedⁿ) mingle not thy selfe with *this* dust, *this* chaffeⁿ, *this* stubble*. For ^x if thou doest, assure thy selfe

¹ Euseb. Hist. l. 3. c. 5.
^m Apoc. 18. 4.
^{*} A caution.
ⁿ Ephes. 5. 11.
^o Gen. 49. 5.
^p Qui libenter vitiosis copulatur, licet moribus dissimilis sit, fauere tamen vitij eorum, videtur. Marul. Evang. l. 7. c. 7. p. 348.
^q Sicut a societate malorum non abhorret, ita minime mirum erit, si peccatis quoque eorum participet efficiatur. Id. ibid.
^r Οὐκ ἐστὶ γὰρ ἐν Σοδόμοις φιλοχαρήτανα, διαφωγεῖν τὴν τῶ πυρός ἐπεμβρίαν.
Greg Nyss de Virg. c. 4. p. 56.
^r Οὐδὲ γὰρ Αἰγυπτίων δαλείας ἀπαλαγήσει ὁ μὴ κατὰ τὴν ἰσχυρίαν τὴν Αἰγυπτίων. Id. ibid.

ⁿ Psal. 94. 2. Psal. 110. 21. 51. 78. 122 Pro 8. 18 Ch. 13. 10 Ch. 15. 25 ^o Psal. 2. 4. * Mal. 4. 2 Ob hoc quoque super bis fuge, ne foras diu illis iungeris, cum ipsi, simul turbine diuine vindictae inuolantur. Marul. Evang. l. 7. c. 7.

that when the whirle-winde of Gods wrath doth surprise *THEM*, it will winde *THEE* in for companie, and which way canst thou escape it?

2. Branch of the 1. Speciall Rule with its particulars.

1. Mourning.

*Flere etiam debemus populum peccata quasi nostra vulnera. Aug ad frat in Erem. Ser. 11. A. Quotidie fleas peccata quae commisisti, & quae committere proximo videas. Id. ibid. Ὑ Κολάκων πληθος, ἀσώτων τρέφοντες, καὶ φαρέλας κακοδαίμονων παρασίτων ἐπιτυρόμενοι. After. Hom. de Oecon. Iniq. pag. 25. ^a Hab. 3. 16. ^a Jer. 14. 17. ^b Jer. 39. 11. &c. * 2. Refraining the acts of sinne.*

Secondly, as from the *sinners* against *whom*, so likewise from the *sinnes* for *which* tribulation cometh, must wee withdraw our selues. And this is done three wayes: First, by mourning for those sinnes. Secondly, by not acting them. Thirdly by keeping our selues from being any way accessary vnto them.

First wee must mourne for the abominations of the times; that the Land is so vnthankfull, that most sorts are so sinfull, that the Word is so contemned, that the offers of grace are so dispised, the mercies of God so abused, the Sabbath so prophaned, fawning Parasites so much respected, afflicted *Ioseph* so little regarded, great mens vices so bepainted, and by swearing, lying, slandering, and every way elsethe tongue abused; that there is so much Idolatry, luxurie, security, and all manner of vanitie amongst vs, it must goe to our hearts, and grieue our soules. This is another way to get vnder Gods wing, and to be protected in the dayes of danger. *I trembled* (saith *Habbacuk*) *that I might rest in the day of trouble*. ² *Jeremie* mourned for the sinnes of *Ierusalem*,^a and how well fared *Hee* for *that* in the Land of *Babylon*? Whereas the *Iewes* (who mourned not) lay naked, and open to the *Babylonians* furie; *HE* (good man)^b was couered from the dint of their cruelty, and was *very well* provided for, in a *very evill* time. Thinke on *this* thou that mournest *not* for the sinnes of the Land, and consider how little cause *thou* hast to expect protection in the day of destruction, vnlesse thy heart soften, and thy soule grieue in secret, more then yet it doth.

* Secondly, to withdraw our selues from the sinnes of the times, we must refraine the practise of them. It is no where to be found in the whole booke of God, that ever any who delighted to commit such sinnes as haue brought plagues vpon Kingdomes, did (without repentance) escape vntoucht when the plague came, or were hid safe vnder the shadow

shadow of the *Almightie*. *Noah* escaped drowning in the evill time that the old world saw, but *Noah* was upright ^c, *Gen. 6. 9.* did not partake with the world in its *corruption* and *violence*. *Lot* escaped burning in the dismall day that *Sodome* saw, but *Lot* did not liue like the *Sodomites*. ^d *Jeremie* escaped chaining in the time of *Judah's* captivity, but *Jeremie* refrained his feet from the backsliding steps of the rebellious *Iewes*. Whereas on the contrary, neither haue Princes beene covered, nor Prophets beene sheltered, nor Rich ones protected in such miserable times, but haue all gone to ruine when they haue beene found as actors in those evils that occasioned that ruine. *Zedekiah* who was bound in chaines, and had his eyes put out ^e. The Priests and Nobles that were slaine at *Riblah* ^f, and the rest of the *Iewes* that were carryed captiues, doe very evidently manifest this. Wilt thou goe on in wicked courses, make no conscience to shun those sinnes that procure Gods curses, and yet make account to shrowd thy selfe vnder Gods wing in the day of his wrath? I tell thee thou expectest that which is very vnlikely, yea impossible except thou repentest, and ceaseſt to do those deeds of darknesse, which as yet thou takeſt such pleasure, and delight in.

^d Jer. 40. 4.

^e 2 King. 15. 7.

^f Jer. 39. 7.

^f 2 King. 25. 19. 20. 21.

Thirdly, If wee would withdraw our selues from those sinnes that doe prognosticate some generall iudgement, and so would be safe, wee must no wayes consent, nor bee willingly accessarie to those sinnes. For as ^g He is as well guiltie of sinne, who consenteth to it, as He that committeth it, so are both ^h committers and consenters worthy of like punishment: and as little protection in the evill day can the one looke for as the other.

³ Denying consent to sinne: or care to keepe our selues vnaccessary thereunto.

^g Nec alienus a crimine, cuius consensu, licet non a se admittitur crimine publice legitur.

^h Cypri. Epist. 7. l. 2. fol. 32.

Assensus enim

Now because a man may be accessary to the sinnes of the times foure wayes; 1. ⁱ By not stretching out the sword against them, nor labouring to restrain them when hee is

est participatio. Ambros. Tom 3. p. 179. ^h Scimus quod similis poena maneat facientes et consentientes. Bernard Ser. de Nat. Ioh. Bap. fol. 46. K. ⁱ Πάντως δὲ εἰ τοὺς ἄλλους μὴ καλύσαντες, εἰς ἑαυτοὺς πρῶτον τὴν ἁμαρτίαν ἐπέφεραν, καὶ διπλῆς εὐρεθήσονται κατηγορίας ὁπατίοι, ἧς τέπραξαν αὐτοὶ, καὶ ἧς τοὺς ἄλλους ἀκολοῦσαι εὐρεθήσονται. Aster. Hom. pag. 74.

K

in

* *Assentire est*, in place to doe it. 2. By ^k not preaching the Word against them, and fearing to reprove them when hee is called vnto it. 3. By ^l prouoking vnto them. 4. By concealing them. There'ore all these wayes must bee carefully shunned by all sorts in their seuerall places.

Est enim consentire, silere, cui arguere possis. Bernar in Ser. de Nat. B. pt. f. 46. R.

Miseratio (in predicatore sine iustitia) peccandi praestat audaciam. Marul. Evang l. 6 c. 13 p. 314.

Ita est, vt qui fomitem praebeant delictis eorum: ideoq; dignum est, vt pari crimine rei habeantur. Ambros. in Epist. ad Rom. c. 1. To 5. p. 179.

* Psal. 101. 1.

^m Amos 5. 24.

ⁿ Psal. 91. 2.

* Psal. 101. 8.

Ab assentatione procul abesse peccatorum castigatorem decet. Marul. Evang l. 6. c. 14.

Neminem seculi nostri ingrati- tudo absterreat, quod minus officio suo fideliter fungatur. Gualt. in Act. c. 23. Rom. 151.

First *Magistrates* in their places, must as well tune the song of *Iudgement* as of *Mercie**: they must be a terror to euill doers, their care must be that *Iudgement* may runne downe like waters, and *Righteousnesse* as a fireame^m, to purge away and beare downe before it the filth, and drosse of those grosse sinnes, wherewith our land is defiled. If either the complement of a *Iesuite*, the brag of a *Papist*, the smooth tongue of a *Flatterer*, the sower tauntes of a *Flouter*, the sterne lookes of the mightie, the bribes of the *Wealthy*, the entreaties of a *Yoakefellow*, of a *Childe*, of a *Servant*, of a *Friend*, hired (it may be) by the wages of iniquitie, or any thing else, do make them remisse in their places, & so, ac- cessary to those vices of running to *Masse*, of breaking the *Sabbaths*, of abusing Gods blessings, &c. for which ven- geance hangs ouer our heades: with what confidence can they hope to be protected, if that vengeance should fal down, & the viols of the same be powred forth, according to our deserts? *Dauid* professeth more then once, in the *Psalmes*, that God was his refugeⁿ, and that he did belecue, hee would be his refuge, in the day of trouble, but the same *Dauid* was faine to behaue himselfe faithfully in his place, by rooting out, and cutting off all wicked doers^o, with the same sword of iustice and authoritie.

Secondly, the *Minister* in his place must be farre from flattery^p. He must reprove the sinnes of the times faith- fully, and plainly, *Ieremie* neither feared the faces of men, nor spared those vices of men which did so preceede the *Babylonish Captiuitie*, and hence partly it was that he was hid, when the rest of the *Iewes* were hardly vsed. The like seede must wee sow that haue such places in the Church of *Christ* as *Ieremie* had, if wee would reape the like crop. For if either for hope of advancement, or feare of abasement, we should

should be like to the *Idols* of the *Gentiles*, haue eyes and not see, *mouthes* and not speake ⁹, and so be accessary to the peoples sinnes; we must looke to haue our share in the common calamity that may befall the Land, for the common sinnes that raigne amongst vs. And what *Magistrates* must doe in the *Common-wealth*, and *Ministers* in the *Church*, the like must *Masters* of *Families* do in their houses, vse all meanes, and giue all diligence to restraints and reprocue the vices, the abuses, which they see in their charges.

Thirdly, all of vs, *Governours*, and under government, must take heede of *provoking* others to the committing of those sinnes which may bring some iudgement vpon vs. You that are ouer others, take heede you doe not command those that are vnder you to doe evill; for ¹ that is to haue a deepe hand in their sinne. You that professe the Name of Christ, doe not by your carelesse and vncircumspect walking, prouoke the wicked to contemne the Word. You that haue this worldes good in more abundance then your brethren, doe not you either by base *illiberality*, or vaine *prodigality*, giue example to others to abuse Gods blessings. By your *murmuring* prouoke not others to *unthankfulnessse*; by your *evill counsell* prouoke not others to *drunkennessse*; by your *filthy* and *uncleane communication*, prouoke not others to *filthinesse*; by *giving of bribes* prouoke not Rulers to *unrighteousnesse*; by *speaking favourably of Poperie*, prouoke not others to *Idolatrie*: In a word, whatsoever you see may be an occasion to draw any man to, to harden any man in any of these sins, which are the signes of an ensuing plague, be not you any kinde of way the givers of that occasion. If you be, it will make you accessary in an high degree, to those sinnes, and so you should exclude your selues from all share in any shelter vnder Gods wing, in the time of need.

Fourthly, because (as I sayd) to *conceale* villany, is to be accessarie to villany; therefore we must not *conceale* the iniquities of the times from the Lord, in whose power it is to redresse them. Not that God knowes them *not*, or hath

⁹ Psal. 115. 5.
Psal. 135. 16.

¹ Non est immu-
nis a scelere, qui
ut faceret, im-
petrauit. Cypr.
Epist. 7. l. 2.

¹ *Ad hoc enim
Deus exigit
confessionem, vt
liberet humi-
lem. Aug. ad
frat. in Erem.
Ser. 30.*

² *Neh. 1. 3.*

³ *Dan. 6. 13.
22.*

⁴ *Dan. 1. 2.*

⁵ *Neh. 1. 7.*

⁶ *Dan 9. 5. 6. 8.*

² *Speciall
rule of hiding,
subordinate to
the generall,
with the bran-
ches.*

neede to be put in minde of them by *vs*; but because it is his pleasure that we should in humility confesse them to his Maiestie, as common sharers in those sinnes. To the end we might free our selues from that *accessarinesse* to them, which without *confessing* them, we should be guilty of, and so by consequent might *save our selues in the perillous season*. I am perswaded that *Nehemiah* was so protected in the *seruice*, and with the *favour* of *Artaxerxes*, when his *Countrymen* were in great affliction, and reproach¹. And that *Daniel* was so sheltered in the *Court* of *Darius*², that neither the *Envie* of the *Courtiers*, nor the *Cruelty* of the *Lyons* could doe him any hurt; when the rest of his brethren (excepting the *three Children*³) were in great slavery: because that *BOTH* of them did make open confession of the sinnes of the whole people of the *Iewes*, as though themselues had committed that *Idolatrie*, and those *abominations* which the rest did: when as indeed they had no finger in the same. Reade their *Prayer* and you shall see it, They speake in the plurall number, *Wee*; *WE E haue dealt corruptly against thee, and haue not kept thy commandements*⁴. *WE haue sinned and haue committed iniquity, and done wickedly, &c. neither haue WE hearkened vnto thy seruants the Prophets. O Lord to VS belongeth confusion of faces, to our Kings, to our Princes, and our Fathers, because we haue sinned against thee*⁵. Well, let *vs* doe as they did, confesse to God the sins of the whole Land, and say vnto him; *WE haue rebelled, transgressed, gone astray from thee, &c.* And we shall speed as they did, Gods prouidence will hide *vs* either in the storme, or from the storme, when it ariseth. Thus haue you heard what we must withdraw our selues *from*, with the branches thereof, and subordinate rules to further *vs* therein.

Secondly, *withdrawing* hath its *adquid*, as well as its *quo*. There are some things which we must withdraw, or rather addresse *TO*, as well as withdraw *from*, if vpon the fore-sight of the plague, we would hide our selues. And

they are these two; { 1. *Rightconnesse.*
2. *Prayer.*

First,

First, we must withdraw our selues to Righteousnes. Seeke **1. Righteous-**
 yee **RIGHTEOUSNES** (saith Zephany) and it may **ness.**
 be, you shall be hid in the day of the Lords anger ^{2.} What **2. Zeph. 2. 3.**
 teousnesse may some say? The **3. Ruinosa est**
 morall or naturall workes? Alas, ^b this is a shelter that hath **omnino hac ha-**
 neede of a shelter, it selfe a ^c rumous shelter, a perilous shel- **bitatio, & qua**
 ter. What Righteousnesse then? I answer, there is a **sustentari ma-**
 or Robe of Righteousnesse, and there is a Rule or Guide of **gis opus habet,**
 Righteousnes. The one is **Christ the Righteous, the Lambe of**
God that taketh away the sinnes of the world ^d, who is to vs **& fulciri qua**
 what the ^e sheepes coate is to our backes; A covering, an hy- **inhabitari.**
 ding from heate, from cold: The other is the **Law of Right-**
 teousnesse. Both these must wee betake our selues to; to the **Bern. Ser. 2 in**
 former by Faith; to the ^{*} latter by Obedience. **Psal. Qui ha-**
 bitat fol. 38. C.

Concerning the first, note well the speech of **Iehosaphat** **Periculosa ha-**
 to the people of **Iudah** ^f; **Beleeue in the Lord your God, so** **bitatio eorum**
shall you be established; that is, **Get but faith to beleeue in God,** **qui in meritis**
and you shall be preserved in the battell: neither **Ammonites,** **suis sperant, pe-**
nor Moabites, **nor any of your enemies shall bee able to hurt you, or** **riculosa quia**
to overcome you. The **Apostle Paul** knew very well, that, if **ruinosa. Id. ib.**
 hee were but found in **Christ,** not having his owne righteous- **Ioh. 1. 29. 36**
 nesse, but the righteousness of **Christ,** which is by faith, hee **εωρεσεν**
 should be safe euen in that great day of **Iudgement** (a day euil **εὐχομον τὴν**
 and terrible to the wicked) how much more safe then in the **δορὰν καὶ τοῖς**
 midst of the troubles of this transitorie life. And therefore **μαλλοῖς εὐ-**
 this is the thing he did so much seeke for, and sue for: ac- **δυνέμενον,**
 counting all things losse in comparison of this **ε.** **τὸ τολαβὼν**
ἀποκείρον,

For the second, the ^h wise, and faithfull servant knowes, **καὶ δοὺς ε-**
 that it will be happy for him, and that hee shall be hid from **φαντικὴ τέχνη**
 that vengeance which shall seize vpon the unprofitable, faith- **τὴν ὕλην,**
 lesse servant ⁱ, if hee be found well doing at his Masters com- **χίτωνα σου-**
 ming: and therefore betaketh himselfe to that working of **τῷ καὶ ἰμά-**
 righteousness, and to that course of obedience, which his Ma- **τιον καὶ τα-**
 ster hath enioyned him in his **Law.** **σκέυασον, ὁ-**
πως ἀν δια-
φεύγῃς χει-
μῶνος ταλαί-

πωριαν, καὶ τῆς ζεῦσῃς ἀκτίως τὴν βλάβην. After. **Hom. de Din. & Laz. pag. 2.**

^{*} Idem sapiens facere debet. omnes virtutes suas undiq; expandat, vt, ubicunq; aliquid infestib-
 oritur, illic parata praesidia sint. Seneca Epist. 59. l. 1. p. 631. ^f 2 Chron. 20. 20.
^e Phil. 3. 9. ^h Mat. 24. 45. 46. ⁱ V. 51. Good

The Wise-mans forecast

Good Lord then, what will become of you that are vnbeleeuers! that haue *no faith in Christ*, that by faith are not ioyned to Christ, that had rather seeke, *wealth, honor, pleasures, places of command in the world*, then the *righteousnes of Christ*, whom *any robes* please better then *that robe*: who seeke rather to *any Rocke*, to any refuge then to *that*? What will become of *you* also, that wilfully transgresse the *Rule of righteousness*, that will not be *religious*, that will not doe good duties? Who *heare not*, *reliene not* the wants of your brethren with that abundance which you haue, who *watch not ouer your hearts*, who *bridle not your tongues*, who will not do *all things* which God in his *righteous law* commandeth, who will not doe *any thing*, because He commandeth you? What (I say) will *you* doe in the day of vengeance? Where will you hide your selues? Where will you shrowd your selues? Vnder Gods wing? Why *that* shall be spread ouer *none* but *those* that are in his *beloued Sonne*, ouer none but those by whom his *sacred will is done*. None but such as *beleene* in the *righteousnesse of Christ*; none but such as yeeld *Euangelicall obedience* to the *righteousnesse of the Law*, haue right to the speciall protection of the *Almightie*. I beseech you therefore seeke the *righteousnesse of Christ*, by *beleeuing*; submit to the *righteousnesse of the law*, by *obeying*: And doe not thinke that without *either* of *these*, yea without *both* of *these*, it is possible for you to escape in the day of trouble.

3. Prayer more
then ordina-
ry.

Secondly, We must betake our selues to prayer. Prayer may prevaile both for *our owne* hiding, and the hiding of *others*. It may (peradventure) auayle to *dinert* the Iudgements which the signes doe portend. If *not so*, yet it may couer *vs* for *our* partes from the dint of the Iudgements. Pray therefore that God would forgiue the sinnes of the Land. Pray that God would *remoue* the *euill begun*, *prevent* the *euill to come*, if it be his will, or, howloeuver, that he will take *vs* into the pauillion of his *protecting providence*, that the *dayes of extremite* may rather *profit vs*, then *hurt vs*. Pray will some say? Perswade you *vs* to *that*? Your perswasion is needlesse, for we doe *that* already. I know some of you doe, but I per-
swade

swade you to *that*, which is much neglected, (I feare me)
 by good Christians; I meane *extraordinary* prayer, such as is
 ioyned with *fasting*. *This*, oh *this*, (if any thing will) will
 prevayle *mightily* with the Lord. The King of *Nineveh*, and
 all his *Subjects*, no sooner got themselves into *sackcloth*,
 and *fasted*, but they hid themselves from the *destruction*
 threatned, which otherwise, within fortie dayes would
 haue come vpon them ^k. When great wrath was towardes ^k Ion. 3. 5. 10.
 the *Iewes*, in *Iehosaphats* time, a great multitude of *Ammo-*
nites, and *Moabites* comming vp to battell against them, it
 is sayd that *Iehosaphat* set himselfe to seeke the Lord by *prayer*,
 and *fasting*, and all *Judah* with him, and they were heard,
 they saw the *saluation* of the Lord, and the dead bodies of their
 enemies fallen to the earth, so that none escaped ^l. When the ^l 2 Chron. 20.
 poore captiued people of the *Iewes* were at the next doore to the 3 and 4.
 death, and Letters, to dispatch them suddainly, were vnder Verses com-
 the Emperours seale gone out against them, *Hester*, and her pared with the
Maydes, *Mordecay*, and the rest of the *Iewes*, fell to ^m *Pray-* 17. & 24.
er, with *fasting*, and what an admirable refuge that meane ⁿ Esth. 4.
 procured them, the *sacred Storie* ⁿ relateth at large. When ^a Chapters 3.
such haue gone before, shall not we follow after. It may be, 6. 7. 8. 9.
 some prophane ones may disgrace *this* course, as *frivolous*,
 and *foolish*, yet let *that* be no discouragement vnto vs. The
 lawes of our Land doe not deny vs libertie to performe this
 durie by our ^{*} *selues* in *secret*, and with our *families*. And if ^{*} *Libertas est*
 wee doe not vse this our libertie, which wee haue for the *present*, the Lord may euen depriue vs of *that* too, and so *Christiano per*
 make vs sharers in those common miseries, which for our *omne tempus*
 sinnes, he may send vpon vs. Good people therefore, spare *ieiunandi. Con-*
 one day in a weeke, or a fortnight, or more, if you can, if *fess. Taborit.*
 God hath giuen you abilitie of bodie so to doe, and take *p. 238.*
 heede you doe not frame excuses where none is. Our *ordi-*
nary prayers haue preuayled to hide vs *thus long*; oh, what
 may our *extraordinary* doe, if *now* when there is so great
 neede, wee will but send *them* vp to the God of heauen!
 This first Vse hath held me somewhat long, because of the
 many particulars it hath runne into. I will now rid my
 handes

The Wise-mans forecast

handes of it, desiring G o d to blesse it, and come to another, which is for Consolation to all the Children of God.

Use 2.

Consolation.

¶ Eccles. 6. 8.

¶ Quid ei nocere poterit eo-

rum qua sub

Calo sunt, quem

Dens Calis pro-

tegere & con-

seruare volue-

rit? Bern. in

Psal. Qui Hab.

Ser. 1 p. 78. H.

¶ Virtuti va-

cans in securo

constitutus loco

nihil insuauis

fert à rebus

turbulentis.

Chrysost. in

Mat. Hom. 22.

¶ Psal. 91. 1. 5.

6.

¶ Deus cultores

suos inter mille

pericula seruare

consuevit.

Gualt. in Act.

c. 23. Ho. 151.

¶ Isa. 43. 2.

¶ Bernard. Sen-

ten. p. 132 K. L.

Sex sunt refugij

ciuitates. Inter-

dicta prauari-

cationis cautio:

sequenda pra-

ceptionis obedi-

tio, propitianda

Diuinitatis ambitio:

Mundana fabrica consideratio:

urbis tyrannica iugis inspectio:

& su-

peremineus Dei verbi cognitio.

¶ Si fiat captiuitas, & ciuitates disperdantur, & regiones, au-

rum, argentum, & omnis possessio pereat. Orthodox. Pat. 1446.

The wicked are wont to say of the Godly what Salomon would haue them Not to say, *What hath the wise more then the foole?* But if any would know what they haue, I answere they haue protection in the midst of tribulation. This priuiledge they haue, to be hopeles in noe miserie, to be helpeles in no calamity whatsoever. For, if vpon the foresight they haue of the euill, they be carefull to seeke an hiding place for themselves against that euill (as the poynt in hand sheweth they are) then let that euill come when it can, or how it can, hidden they are from the danger of it, and what hurt can it doe them? A Good man cannot but be safe, be the times neuer so troublesome. What saith David to this purpose? *He that dwelleth in the secret place of the most high, shall abide vnder the shadow of the Almighty. He need not be affraid of the terror by night, nor of the arrow that flieth by day, nor for the pestilence that walketh in darkenes, nor for the destruction that wasteth at none day.* You cannot goe through the sacred Stories in the Scriptures, but you shall finde, that the Lord hath beene wont to preferue his Seruants in a thousand dangers. *When thou passest through the waters I will be with thee (saith the Lord) and through the rivers, they shall not ouerflow thee, when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle vpon thee.* Be of good Comfort therefore whatsoever thou art that fearest the Lord: Whatsoeuer plagues the times doe threaten, run but thou to those six Cities of refuge, which one speakes of: take heed of sinne forbidden, doe carefully what God commaundeth, aspire to Gods fauour and fellowship, Consider the vanitie of the world; looke into the miseries of this life, and acquaint thy selfe well with the word of God, and thou for thy part, shalt be safe, and secure enough. Shoud our

bodies

bodies be emprisoned, our Cities destroied, our substance and possession spoyled, our Countrey consumed, should famine, sword, pestilence, or any scourge else, make hauock amongst vs, yet, as *no man* can take thy wisdom from thee, so *nothing* (except sinne) can make the Lord unwilling to protect thee: but either with *Baruch* ² thou shalt haue thy life given thee for a pray, or else, if thy outward *man* should perish ^a, thy soule shall be taken away from euill ^b, to abide with Christ for euer in the heauens, which is best of all. And so, which way soeuer the Lord deales with thee, thou art sure to be no looser, but a great gainer, Say therefore to thy selfe, as *Dauid* did: *Wherefore should I feare in the day of euill* ^c. And let the Congregation of the faithfull, comfortably, and confidently, conclude, as the Church doth ^d. *God is our refuge, a very present helpe in trouble; therefore will not we feare though the earth be remoued, and though the mountaines be caried into the midst of the Sea, though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof: the Lord of hostes is with vs, the God of Iacob, is our refuge.*

** Well, to draw to a conclusion, and to knit vp the other Proverbe, the second part of the text, [But the simple passe on and are punished] in the third use of this Doctrine. Here is Terror to all wicked, and vngodly wretches. For if onely the Godly hide themselves against the day of wrath, they* (poore miserable Creatures) for there part shall be without hiding, without shelter in that day. They are ^e worse then brute beasts, then vnreasonable creatures: The Crane, & the Storke when the winter approacheth, withdraw themselves into hotter Countries: the Beasts of the field runne to their dens, and sheds when a storme is rising, when raine is coming, & so, in their kind prouide safetie for themselves. But the ^h vngodly (like stalled Oxen that are fatting*

se ad sua latibula conferunt. ^b Fatui vero isti suis cupiditatibus occati precipites in pericula asti pereunt, tanquam enim oculis capti ne ea quidem vident quae ante pedes posita, sunt sed tanquam boues ad mactationem nihil cogitantes cupiditatum suarum funiculo ducantur.

1 Sapiens sapientiam nullas potest auferre. Ibid.

2 Jer. 45. 5.

2 Cor. 4. 16.

3 Isa. 57. 1.

4 Psal. 49. 5.

5 Psal. 46. 1. 3. 3. 7. 11.

** Use 3. Terror.*

In which is summarily handled the 2. part of the Text.

** Use 2. Those wicked ones.*

6 Ind ipsi brutis bestijs deteriores sunt. Cartw. in Prou. col. 1095.

7 Sunt enim aues (vt grues & ciconiae) quae sensu quodam & praeceptione ingruentis hyemis se in calidiora loca opportune recipiunt. Id. ibid.

8 Iumenta etiam praesagiopluuiae mox venturae.

against the day of slaughter) are so blinded with their lusts, that be destruction neuer so neere their doores, they runne on, seeke no shade, and so throw themselues headlong into the very mouth of the danger, and perish by it. Thinke on this all you *Simple ones*, not you that are *Innocently* and *holily Simple*, (for so the word is not to be vnderstood in the text,) but you that are *Sottishly, sinfully Simple*. *Euery* word in this clause of the text sounds *Terror* in your eares, But the *last* word *most* terror.

1. But, a word
of terror.

First, *that* you differ from the children of God, and are as *contrarie to them*, as darkenes to *light*, as blacke to white, as infants to men of learning, as *ignorants* to men of deepe vnderstanding (as this particule *BUT* giues to vnderstand) *this* is matter of terror. For if you be contrary to the Godly, you haue no part in their priuiledges; neither is God your *Father*, nor Christ your *Brother*, nor the *Holy Ghost* your *Comforter*, nor *Grace* your *maintenance* in present possession, nor *Glory* your *inheritance* in future expectation.

2. Simple, full
of terror.
i Ter.

ὁ δὲ ἀνθρώποι,
τοὺς εἰδότες
θῆναι καὶ λα-
βεῖν, καὶ ἀγο-
ράζειν καὶ πω-
λεῖν, καὶ
πραγματεύ-
εσθαι, καὶ ἀ-
φυσσερῖν τὰ
τῷ πλησίον
καὶ πλεονεχ-
τεῖν καὶ διατίθειν, καὶ τὸν ἑνα ὀβελὸν ποιεῖν δύο, τὸ τοὺς φρονίμους ἀποκαλοῦσιν,
Θεὸς δὲ μωροὺς καὶ ἀσωμένους, καὶ ἁμαρτωλοὺς τοὺς τοιούτους καλεῖ. Athanas.
de Virginitate. Tom. 1 p. 824. ¹ Aut Deus stulte. ubi tibi sapiens videris ibi stulte, vel stultus es.
August. de Verb. Apost. Ser. 19. & lib. 50. Hom. Ser. 7. ^m Psal. 14. 1. Psal. 92. 7. Pro. 1. 22.
3. 35. 7. 22. 10. 1. 14. 3. &c.

Secondly, you are *fooles*. I know indeed you are *wise* in your *owne eyes*; for it is as naturall for a naturall man to glorie in his *owne* wisdom^e, as can be. I know also, that the men of the world will *so* repute you: for it is ^k ordinarie with *them* to deeme those *wise*, which haue any cunning but to buy and sell, to defraud and sinne, to make two halfe-pence of one, as one speaketh. But whatsoeuer conceite either the world hath of you, or you haue of ^l your selues, you being wicked, are *fooles* in Gods account for all that: Yea, *such* you are *Chronicle*d to be in *HIS* books, in *HIS* Records, as the title *Simple*, in *this* Text, and the terme *FOOLE*, in other ^m places doe declare. And I am sure *this* is as great a ground of terror vnto you as the for-

mer,

mer, if not greater. For alas (wretched creature) being a
foole, thy understanding is darkenedⁿ; the God of this world
hath blinded the eyes of thy minde^o: Thou knowest not good
from evill, nor evill from good^{cc}, thou callest (as it were)
p day night, and the sunne darknesse; thou q iudgest of
things peruersly, thou deliberatest of matters corruptly. Be-
ing a foole, thou art r sinnes bondslaue: no Idiot is a more
slavish drudge to the basest workes that hee is set about, then
thou art to the Divell, to corruption, and to the deeds of dark-
nesse; then which, what service more base, more miserable,
nay, to which, what service is r comparable, in ilnesse, in
vilenesse, in hardnesse, &c?

Againe, being a spirituall foole, though thou hast neuer
so plotting, and plodding an head, for earthly things, yea,
as deepe a reach as any, to make the best of thy commodities (as
wee vie to say) yet thou t knowest not how to use any thing
aright, of that which thou enjoyest. u Thou hast indeede a
bodie composed of proportionable parts, endued with profita-
ble senses, very usefull to thy life and being, and thou hast a
soule endued with reason and understanding: it may be thou
hast wealth, it may be friends, it may be honour, it may be cre-
dite; and all these things are not to bee vsed as x thy selfe
pleasest, but as God prescribeth, but alas, thou canst not use a-
ny of them so as God would haue thee. God hath giuen

ⁿ Ephes. 4. 18.
^o 2 Cor. 4. 4.
Sedatur im-
prudentiam in-
scitia. Arist. de
virt. lib. Tom. 5.
p 481.

^{cc} Qui enim
stultus est, quid
sit iustum ac
bonum nescit. Et
paulo post. Rec-
tum autem dis-
cernere a prauo
quis potest nisi
sapiens? Lactan-
de Inst. l. 5. c. 18
p. 163.

quid ergo nonne
diem nostrum vo-
cant? Solem te-
nebras? Id. ibid.
c. 20 p. 165.
q Imprudentia
est indicare
peruersè de re-
bus, deliberare
perperam. Arist.
lib. de Virt.

Tom. 5. p. 481.

^r Stultus semper peccat. Ducitur enim quasi captivus à vitijs, nec resistere villo modo potest. Lac-
tan. de Inst. l. 5. c. 18. Stultus etiam malus est. Ex paulo post. Stultus omnia vitia habet. Senec.
de Benef. l. 4. c. 26. p 448. Non hoc dicimus. sic omnia vitia esse in omnibus, quomodo in quibus-
dam singula emineant, sed malum ac stultum nullo vitio vacare. Idem. lib. di. cap. 27. Est e-
nim se. actus eius (vix. Diaboli) & vitiosissima, & durissima, & nocentissima.
Diet. Posth. Do. n. Trin. 15. ^t Stultus nullā re scit uti Senec. lib. 1. Epist. 9. pag. 538. Im-
prudencia est uti nequie presentibus bonis. Arist. libel. de Virt. Tom 5. pag 481. in 16.
^u ελαβε; σῶμα παρὰ τὴν κτήσαντος ἐκ πολλῶν μορίων συγκεῖματον καὶ πέντε
αἰζητέσιν εἰς τὰς τῆς ζωῆς χρεῖας οἰκονομεῖτον. Aster. Hom. de Oecon. Iniq.
pag. 21. ^x Εἰ δὲ τὰ μόρια τῶ σώματος ἡμῶν οὐκ ἐλευθέρα ἐξῆσται, ἀλλὰ δεσπο-
τικῶν βουλήματι πρὸς τῆς ἐνεργείας καὶ οὐκ ἐξ ἑαυτῶν, τὰ αὐτῶν ἐπιποιτεῖς πρὸς τοὺς
διομένους, χρυσοῦ, καὶ ἀργύρου, καὶ γῆς, καὶ τῶν ἀλλῶν ὕλων ἀνευθεῶν ἔχει τὴν
κτῆσιν. Ibid. pag. 23.

1 Audi sapien-
tem irridentem
stultum, quod
bona natura,
et bona gra-
tia, qua forte
per lauacrum
regenerationis
acceperat, tan-
quam illam,
quam planta-
uit Deus, et
non homo, pri-
mam suam vi-
ream, in non
vineam, neg-
ligendo redegit.
Bern. in Cant.
Serm. 63.
fol. 184. H.

2 Nam stultus
quod viuit
mortem potius
quam vitam
esse censuerim.
Quomodo vita
cum sterilitate?
Arbo arida et fearfull.

in sterilitatem
versa, nonne
morta iudi-
catur? Et sar-
menta mortua

sunt. Sic stultus eo ipso quod inutiliter viuit, viuens mortuus est. Bernard. *ibid.* 3 Nihil stul-
ticia pacatum habet, tam superne illi metus est, quam infra. Senec. lib. 1. Epist. 59. p. 632.
Quid ergo inquit? Stulti ac mali non gaudent? Non magis quam pradam uicti leones. Idem
ibid. pag. 633. 4 Hic aliter imperitum est, rebus suis timet Senec. lib. 1. Epist. 56. p. 623.
5 Videbis illum (scilicet imperitum) comitumque onerique timentem. *Ibid.* 6 Psal. 52. 5. Illi e-
nim saepe hostem timere sine causa, tutissimumque illis iter, quod suspectum fuit. Senec.
lib. 1. Epist. 59. pag. 632. 7 Sequuntur pericula, et occurrunt; ad omnia paucet stultitia.
Ibid. 8 Imparata est, et ipsis terretur auxilijs. *Ibid.* 9 Imperitum est ad omnem crepitum ex-
pauescens, quem una qualibet vox pro fremitu accepta deiecit, quem motus leuissimi ex-
animant. Senec. lib. 1. Epist. 56. circ. fin. ¶ 3. Passe on] A phrase of Terroure
also.

thee his *Word*, his *Sacraments*, which are rich gifts, great
blessings; thou knowest not what vse to make of any of these:
thou canst not tell what vse to put the *Word* to, what vse to
make of thy *Baptisme*, of the *Lords Supper*, no more then a
babe knowes what vse to make of a *pearle*, or a *peece of gold*
that is put into its hand, when it throwes it about the house,
and is ready to lose it. That very 2 benefit of life it selfe
which God hath lent thee, thou hast so little skill to vse a-
right, that it is little better vnto thee, then a very death.

Being a 3 foole, no sound ioy belongs vnto thee, a trem-
bling heart is alwayes within thee. Thou art afraid of 4 thy
selfe, afraid of 5 thy friends. Bee there 6 no danger at hand,
thou art subiect to feare: bee there 7 some danger at hand in-
deed, thou art subiect hopelesly to quake: yea 8 helpe it selfe
in the time of danger, terrifies thee, scares thee. There is
no childe that is without the vse of reason, more timorous
of a bug-beare, of a thing of nothing, then thou art of every
noyse, vpon every light occasion. Thus comfortlesse (I say)
is thy condition. Lay now these things together, thy blinde-
nesse, thy slavery, thy ignorance to vse Gods blessings aright, thy
want of right to any true comfort. (All which are as so many
fruits of thy folly) and tell mee whether these doe not shew,
that to bee a spirituall foole, is a thing most terrible, most

¶ Thirdly, as you differ from Gods children, and are fooles,
so also doe you passe on, you are desperately heedlesse, and
dreadlesse in the greatest dangers. Though you cannot but

b fore-see

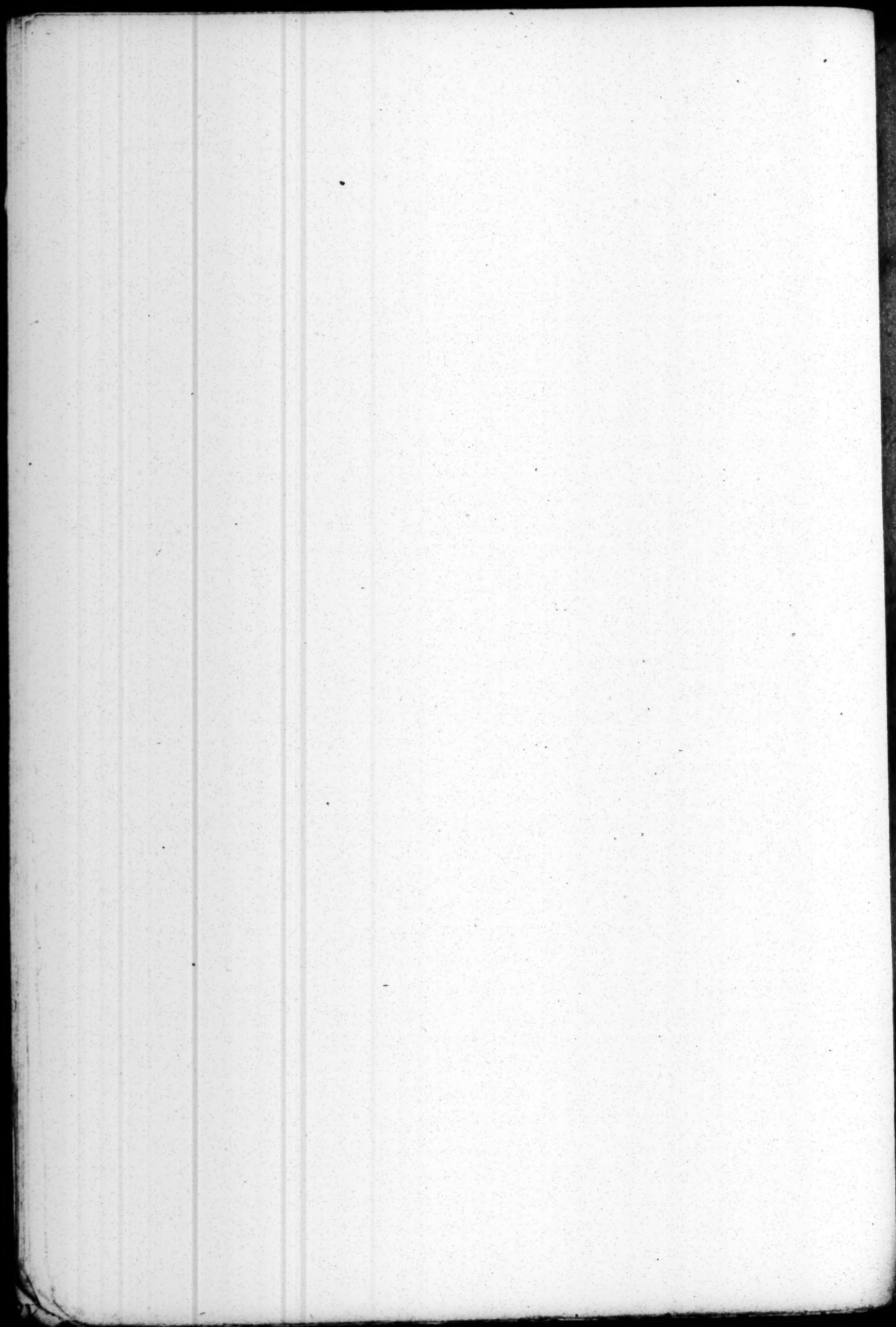
^h fore-see the plague, that is threatned against you, that is approaching neere you, yet you are so violently transported by your raging lusts, beyond all bounds of any fore-cast, and provision for your selues, that you *wittingly and willingly* goe on to your owne ruine: *this* also is another ground of terrour. But * lastly, that you come to be punished (that is) *uncovered, unsheltered, in the day of vengeance*, so that though you should see the plague as plainly as you can with your eyes, yet your feete cannot possibly escape hampering in it, *this* euen *this* (I say) may be a double, a treble terrour, yea a terrour of terrours vnto you. For in *this* case, what, O what miserie doe you not lye open vnto! your houses may be fired ouer your heads, your wiues deflowred before your faces, your husbands murdered in your presence, your children quartered before your eyes, your owne bodies cast to the beasts of the field, to the fowles of the ayre, and (which is worst of all) your soules plunged into the lake of fire; thereto be tormented for euermore: from

which Lake he saue vs, who shed his blood for vs,
euen Iesus that iust and righteous one, to whom,
with the Father, and Eternall Spirit, bee
all prayes in all the Churches,
shroughout all ages.
Amen.

^h Quod autem non aicit Propheta illos nihil prouidere, sed transire tantum & mulctari, edocet, fieri aliquando, ut isti futuri mala futura prouiderant, sed tamen ista a suis cupiditatibus transuersus rapi, & viuentes, videntesq; (quod dicitur) pereant, et tanquam Amphiarauus, ad interitum scientes properent. Cass. ad loc.

* 4. And are punished] A phrase of terror.
ⁱ Tanquam oculis pradii ad videndum malum, pedibus capti, ab illo fugere nequeunt. Cass. in Pro.col. 1096.

FINIS.



C V R E
for the Comfortles:

O R
MEDITATIONS
V P O N *Jsa.* 40. 1. 2.

B Y
T H O M A S B A R N E S.

Preacher of the VVord at *S^t Margretts,*
in *New-Fish-streete.* L O N D O N.



L O N D O N

Printed by I. D. for Nathaniell Newbery;
and are to be sold at his Shop at the signe
of the *Starre* vnder *S^t Peters-Church* in
Corn-hill, and in *Popes-head Alley*.

1. 6. 2. 4.

C V R E

for the Court

2

18



TO THE
VVORSHIPFULL

M^r THOMAS VVOOD,

Pastour of S^t *Margretts* in

New-Fish-streete; With the rest of

the *Parishioners*, my louing friends,

the comforts of Gods chosen in

GRACE here, in GLORY

hereafter.



Orshipfull, and Welbeloued:

How needfull it is,
to Pen *Traēctates* of com-
fort, in these dayes of
sorrow, who knoweth
not, that doth but
know of the great

troubles of Gods people in *forraine partes*, the
many distresses of many soules amongst our

A 3

selues?

The Epistle Dedicatory.

selues? Some groning vnder the grieuous burthen of their great transgressions; Some mourning vnder the mightie weight of great Afflictions; Some molested with strange fitts of strong temptations. All of them panting after the sweet Waters of the Sanctuary, to refresh their
▪ Psal. 42. 1. *soules, as the chased^a Hart doth bray, and breath after the water brookes to refresh its bodie. The consideration of this (together with the perswasion of some Christian friends aduising thereto) induced me to publish in Print my Meditations vpon that Evangelicall Charge, to comfort Gods Israel, which the God of Israel doth lay vpon VS that are the Ministers of the Gospell. VVherein my ayme, and endeavour is, not onely to distinguish betwixt man and man, whom solid comfort, doth, and doth not, belong vnto: but also to direct the distressed soule, how to lay hold on, and apply those heauenly comforts it stands in need of; notwithstanding the world of impediments, which, by the malice of Satan, and from the vnbeliefe of the vnregenerate part, are Obiected in the Way.*

These Meditations I doe confesse, are not many; too few for so ample a Charge; Comprized
in

The Epistle Dedicatory.

in a *small* Volume ; a Volume *too small*, to present so *many*, so good friends, withall. Yet notwithstanding, as hope of good, that it may doe to the Church of God, hath emboldened me to let it passe to publique view, in these *Critike* dayes : So, (as little as it is) I could doe no lesse then make it *Yours* by dedication. If any demand my reasons why ? my Answer is :

First, *You* did, with *patience* heare it, when first I did (though weakely) Preach it.

Secondly, *Your* kindnes to me, since first you call'd mee, calleth for *this*, as a returne of some *small* thanks, vntill such time as the hand of Heauen vouchsafe to afford some after occasion, to testifie my thankfulness in some better *manner*, with some larger *matter*.

Thirdly, I wish the refreshment of your soules with the *Comforts* it treates off.

And lastly, if any be contrite among you, I desire *their* cure, which *this*, by Gods blessing, may in some measure conduce vnto, amongst the *many Medicines*, which *G O D S* *Physitians* doe administer in these dayes. Accept it with loue I doe entreate you ;
let

The Epistle Dedicatory.

let it haue countenance, and shelter from
You. Although it be not so gayly polished,
as I know *some* could haue made it, yet vse-
full, I know, it may be vnto you. And if I
may, by the meanes thereof, in any mea-
sure, be an helper to your ioy, or to the ioy
of any of Gods people, a ioyfull man shall
I be; in that, by *this* I shall plainly see, mine
ayme answered, my desire satisfied, my
poore labours richly rewarded. And so I com-
mend you to God, and to the word of his grace, which
is able to build you vp, and to giue you an inheritance
amongst all them that are sanctified^b. And the Lord
of peace himselfe, giue you peace alwaies, by all meanes^c.
So prayes he, who is

^b Act. 20.

^{32.}
^c 2 Thcf. 3.
16.

Your servant in the LORDS
great Worke of the Ministry
of the GOSPELL:

THOMAS BARNES.



CVRE FOR THE COMFORTLES.

Isa. 40. 1. 2.

*Comfort yee, comfort yee my people, saith your God.
Speake comfortablie to (or to the heart of)
Ierusalem.*



VVo great changes happened in the Land of *Iudah*, during the raigne of the *Kings*. The first vnder *Ezekiah*, when the *Assyrians* (overspreading the Countrey, like flies and grasse-hoppers) made it desolate, layd it wast, and at the last werethemselues discomfited by an Angell of

the Lord at *Ierusalem*. The other, vnder *Zedekiah*, when the *Chaldeans* (hauing ruinated the Citie *Ierusalem*) did put some of the *Iewes* to the sword, and led the rest of them *Captives* into *Babylon*.

Both these changes, *Esay* handleth in this his *Prophesie*. The former in the former 39. *Chapters*, wherein he hath endeouored, partly, to terrisie the wicked, with the threatning

B

of

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of destruction against them by the hand of the *Assyrians*, and partly, to *comfort* the *godly*, telling them that though the Country of *Iudah* should be spoyled, yet the citie *Ierusalem* should be spared. Of the *latter* of these changes he speaketh in the Chapters following, and *after such a manner*, that, though the *Iewes* should be led captiues into *Babylon*, yet he doth not propose *threatnings* of their future *captiuitie* to their *terror*, so much as *promises* of their *deliuey* to their *comfort*.

For although the Prophet, had not yet liued long enough to see the times of that Babylonish captiuitie, with the eyes of his *body*; yet he *foresaw* the same with the eye of *Prophecie*, though it were a long time ere it should come. Wherefore, after he had Preached much terrour in the raigne of those foure Kings, *Vzziah*, *Iotham*, *Ahaz*, and *Ezekiah*, hee thought good to spend the rest of his dayes (which he had to spend in his Propheticall function) in penning and Preaching such *Consolatory Sermons*, as might be of vse to that generation, which after his death should be *led captiue*, that he might *comfort* them both *in*, and *after* the time of their captiuitie. I N their captiuitie, if they would know *Cyrus* to be their *Deliuerey* out of *Babylon*. A F T E R their captiuitie, if they would acknowledge *Christ*, that heauenly *Cyrus*, to be their *Redecmer* from the bondage of sinne, the Deuill, and eternall death. And these *Consolatorie Sermons* beginne at this forty Chapter, and hold on to the end of the Booke.

The summe
of the Chap-
ter.

Touching this fortie Chapter, the Summe of it *literally* is this, *that* the *Iewes* after seauentie yeares bondage, should returne out of *Babylon* into their owne Country; *Mystically* this; *that* when the fulnesse of time should come, the elect both of *Iewes* and *Gentiles*, should be deliuered from the bondage of Iewish ceremonies, from captiuitie vnder Satan, Sinne, and Death, by the promulgation of the Gospell.

The partes.

The parts of the Chapter are three. 1. A consolatorie promise from the 1. verse to the 12. 2. A confirmation of that

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that promise from the 12. verse to the 27. 3. A pithie re-
prooffe of the *Iewes* for their vnbeliefe; in that, though God
had made such a promise vnto them, yet they thought them-
selues neglected by him, from the 27. verse to the end of
the Chapter.

In the first of these, which is the promise, we haue to note
these two particulars. First, the end or finall cause of it, in
the first, and part of the second verse. *Comfort yee, comfort
yee my people, saith your God. Speake yee comfortably to Ierusa-
lem.* 2. The subiect of it, or promise it selfe; *Cry vnto her
that her warfare is accomplished, &c.* to the 12. verse. The fi-
nall cause of this promise, haue I selected out of the whole,
for the subiect of this Discourse, Touching which, because
we see, that the end of the promise, is Comfort in generall
(before wee come to particulars) obserue thus much;
That one end and generall vse of the promises of God is Comfort.
So much *Dauid* intimateth when he saith; *Remember thy
Word vnto thy seruant, vpon which thou hast caused me to hope:
This is my Comfort in my affliction^a.* This; What This? Even
this *Word*, this promise of thine, which thou hast caused me
to hope in.

Doct.

^a Psal. 119.
49. 50.

This could I apply. 1. To the reprooffe of them, who ne-
uer seeke for comfort in the promises, so great is their *securi-
tie*; who neuer sucke comfort from the promises, so great is
their *infidelitie*. The one cares not for the comfort of them,
the other cannot take comfort in them. Now though the
latter of the twayne be lesse faultie then the former, yet
both be blame-worthy. For if one end of the promises be
comfort, then not to draw comfort from them, either
through *carelesnesse*, or *weakenesse*; is either to abuse those
promises to our hurt, or not to make a right vse of them to
our good: both of which are euills great enough.

Vse 1.

Secondly, I could hence take occasion, to enforce that
exhortation of the Prophet; *Let vs draw water to our selues
out of the wells of saluation^b*, that is, let vs draw comfort to
our selues out of the fountaine of the promises. Comfort
is one end of the promises; and must be one vse wee must

Vse 2.

^b Isa. 12. 3.

B 2

make

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make vse of them. And if our vnbeliefe hinder vs from making this vse, our soules are like to misse of that advantage wee might haue by them, to further vs in a cheerefull course of obedience.

But I must not stand on Generalls, when the words offer so many particulars as they doe.

Comfort yee, comfort yee my people, saith your God; speake comfortably to Ierusalem.

IN which words wee haue to note three things. 1. The parties that must comfort, *Yee*; [*comfort yee.*] 2. The parties that must be comforted, *My people, &c.* 3. The partie that giues commission to Comfort, *God.* [*saith your God.*] 4. The ingemination, the doubling and trebling of the phrase; *Comfort yee, comfort yee, speake comfortably.*

Of these in order. First the parties that must comfort, are the Ministers of the Word, exprest in this Word *Yee, comfort Y E E*, that is, literally, *ye Prophets that shall liue in the time of Iudas captiuitie, Daniel, Ezechiel, Zachariah, &c.* or, mystically, *Yee Ministers of the Gospell.*

Doct. 1.
Gods Mini-
sters are
Comforters.

Hence we obserue thus much; *That it is one part of the office of Gods Ministers to comfort.* It is their office to *exhort*, it is their office to *console*, it is their office to *admonish*, so also is it their office to *comfort*; There are many Scriptures which serue to proue this. It is reported of *Paul and Silas*, who were fellow-labourers in the *Ministry*, that *when they had seene the brethren, they comforted them.* Act. 16. 4. The like is recorded of *Iudas and Silas*, who being *Prophets* (as the Text speaketh) *exhorted the brethren with many words, and confirmed them*^c, that is, *strengthened their hearts, or comforted them.*

^c Act. 15. 32.

And in the Verse going before, it is sayd that by meanes of an Epistle which the *Apostles* wrote to the Church at *Antioch*, *they reioyced for the consolation.* As giuing vs to vnderstand, that *Apostles, Ministers of Gods sending, are Comforters.* It is the speech of *St Paul*; *He that Prophesieth, speaketh*^d *vnto men, to edification, and exhortation, and comfort*^d. Much to the same effect, speakes the same Apostle else-where;
Blessed

^d 1 Cor. 14. 3.

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Blessed be God, &c. the God of all comfort, who comforteth vs (that is, vs Ministers) that WE may be able to comfort them, which are in any trouble^e. Tychicus a beloued brother, and faithfull MINISTER in the Lord, shall make knowne to you all things, whom I haue sent vnto you for the same purpose, that yee might know our affayres, and that he might COMFORT your hearts^f. The same thing he speakes of the same man also to the Colossians; All my state shall Tychichus declare vnto you, who is a beloued brother, and a faithfull MINISTER, and FELLOW-SERVANT in the Lord, whom I sent to you, that he might COMFORT your hearts^g. You know how WEE exhorted and comforted you. (as a Father his children^h). So that from all these testimonies, it is apparent that it is the dutie of Ministers, and Ministers haue authoritie to comfort.

^e 2 Cor. 1. 3. 4.

^f Ephes. 6. 21. 22.

^g Col. 4. 7. 8.

^h 1 Thef. 2. 11.

Take the Reason in a word. It is their office to dispense the Secrets of the Gospell, to propound the sweet promises of *that*, as well as the seuerer threatnings of the *Law*. But the Gospell is the Gospell of peace, the promises that are written in *that*, are written for our learning, that we through patience, and COMFORT of the Scriptures might haue hopeⁱ. No marvaile then that Ministers are comforters, when as they turne the Cocke and open the pipe of Consolation, the sacred Mysteries of the Gospell.

Reason.

ⁱ Rom. 15. 4.

Vses.

Are Gods Ministers true Comforters; then in the first place, what shall we thinke of *Balls* Prophets, Iesuites, Fryers, Monkes, Masse-Priests, and the rest of the rabble of the Romish Clergie? What? that they are true Ministers of the Gospell, right Prophets for the Lords *Isracc*? No, no; they are false Prophets, false Ministers. For besides *this* that they are not lawfully consecrated, nor called by God to this excellent Function; They D O E not Comfort, they C A N N O T Comfort. Rather they preise and vrge most damnable Doctrines of discomfort: as, viz. That a man cannot be assured of the pardon of his sinnes in this life. That a man must doubt of his saluation, and who so thinkes the contrary, is guiltie

Vse 1.

Against Popish Priests.

B 3

of

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of vaine presumption: That after this life he must satisfie for some of his finnes in Purgatory. And the like dangerous Positions, to keepe their penitents from all true Comfort. Euer and anon pressing on them auricular confession, and the terrors of the Law, for such things as indeed are no finnes, but neuer driving them to the free grace, and mercie of God in Christ Iesus, which yet is the onely fountaine, and foundation of all true peace and consolation. Euer leading them to the barren heaths, and wild deserts, where no water is, or else to the stinking puddles and quag-mires of humane decrees, of Canons, and Constitutions of Babylon; But neuer to the pleasant pastures, and sweet running streames of the Scriptures; Nay, from these Waters they barre them on paine of damnation, without speciall dispensation from the Pope. Are these comforters then? who can proue it? A poore distressed creature, (as many of their Penitents be, when they lye vpon their death-beds) may say of them as *Dauid* once did of his Familiars; *I looked for Comforters* (amongst them) and found none^k: Or as the Church in the *Lamentations*; *They haue heard that I sigh, But there is none to Comfort me*^l. They are *Barrabasses*, murtherers, & driuers to desperation; not *Barnabasses*, Comforters, and sonnes of Consolation. It was a speech of *Iob* to his friends; *How comfort you mee, seeing in your answere remaineth falsehood*^m. So may wee say of them; *How comfort THEY, when as in their Doctrines, and Articles, remaine lyes and Heresies*. Now then if they be no Comforters, they are no true Ministers of the Gospel of Peace. For Gods Ministers haue the office and authoritie of comforting committed vnto them, as a part of their charge, and a maine peece of their Commission. I beseech you therefore let vs take serious notice of this; that Popish Ministers are none of Gods messengers; But that they are rather *Baalls* Prophets, and *Babylons Harbingers*, *Locusts* sent out of the smoakie pit of Superstition, and abomination; For they labour as much as they can to darken the bright shining Sunne of Consolation; which is wont with the radiant beames thereof, to accheere and make glad the citie of God.

Secondly,

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Vse 2.

Secondly, This sets out the excellent dignitie of the Ministers of the Gospell, who haue their calling from God. Is the office of *comforting* imposed vpon them? Is the authoritie of *refreshing* committed vnto them? What a dignitie, what an honour, what a preferment is this? To be a *Pharaohs-Butler* was once accounted a great honour. To be an *Emperours* Wine-drawer, and Cup-bearer, to fill out for his friends, that he might make them merry, is no meane seruice. But to haue an office in *Gods* Wine-seller; and when as others are in hazzard vpon the *Seas*, others sweating at the Plow, others toying in harder trades, for *Vs* to haue a calling to sit drie in our Studies, gaging the Wine-vessell of God, the Booke of the Scriptures, drawing out the sweete and pleasant Wines, preparing the cups of comfort, and when wee haue so done, to come into the publique place, into the middest of the great Congregation, into our Masters Dining roome, there to stand in the presence of, there by speciall seruice to waite vpon, the great Lord of Heauen while he is at Table with his friends, and by his speciall Commandement to reach out to them *the cup of Consolation* (as the Prophet *Esay* speakethⁿ) to accheere them, and make them merry in the holy Ghost: What, oh what an honour is this? The great King giues vs Letters patents, to practise the cure, of wounded spirits, of distressed consciences? Oh, how worthy, how worthy of this calling had wee need to walke? What comfort, what consolation in this may wee take. It is our portion indeed to be hardly dealt withall in the world, yet in as much as the Lord hath vouchsafed vs this priuiledge, it is sufficient to get vs so many prayers to God, so much prayse *with* God, as may easily counter-vayle, yea, out-weigh all the worldes curses and disgraces.

ⁿ Ier. 16. 7.

Thirdly, as this poynt tells vs of our *dignitie*; so it admonisheth vs of our *dutie*, viz. as it is a part of our calling to *comfort*, so to learne the *Art* of *comforting* in our calling. Now for direction in this case, though I be the vnfittest, and vnworthiest of the sonnes of the Prophets, to giue it to them

Vse 3.

Cure for the Comfortles.

How Mini-
sters may
cometo com-
fort.

1. Rule.

• Isa. 50. 4.

them who are fitter to be my *Teachers*, yet inasmuch as it so ineuitably falls in my way that I cannot baulke it, I craue leaue to point at a few Rules very briefly, which serue to further this diuine *Art of Comforting*.

And the first is to get *skill*, and *wisedome* to know *how* to comfort. For euen as a *Physician* is not fit to prescribe any Cordiall to any Patient, vnlesse he hath *skill* to prescribe it: No more is any Minister fit to giue comfort to any sinner, vnlesse he hath *cunning* how to giue it. The Lord must first giue vs the tongue of the learned, that we may know how to *speake a word in season to him that is weary*°, then may wee speake to comfort indeed. Now to further vs in this skill, first, wee must get acquaintance with Sathans temptations; secondly, we must enquire after the distemper of the partie distressed. In conference, we must obserue these 2. things. 1. the qualitie of the distresse. 2. the ground of it, or whence it doth arise, whither from a sentence of Gods wrath, or whither from a sight of sinne as it is sinne, and displeasing to God, or whither from a consideration of the want of grace. Thirdly, when we thus know the nature and ground of the distresse, then must wee skilfully gather such flowers, such sentences, such promises, out of the garden of the Scriptures, as are fittest to cure the disease, and comfort the distressed. Fourthly, When we haue done so, wee must obserue the time *when*, and the manner *how*, to apply these spirituall medicines, futing our application of them, *so* to the necessitie of the Patient, as that wee may keepe him from growing *se-cure* againe, and from falling to *despayre*.

Thus must we get wisedome, to know both the disease, the nature of the Cordiall to be applied to the disease, and the manner how to apply it. And to *this* end, earnest prayer to God, diligent studie in the Scriptures, are very necessary for vs. Vaine and vnlawfull *pastimes*, immoderate *seeking* after the *world*, must not eate vp and deuoure *that* precious time which must be spent in *these* exercises, to attaine vnto *this* wisedome. Many weare the *Coate* of Ministers, but cannot giue the *comforts* Ministers should, because vaine pleasures,

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asures, transitory profits, and earthly honours, doe draw away their hearts, and steale that time to be spent in the pursuit of them, which ought to be spent in searching this wisdom.

Secondly, if we would be fit to comfort others, wee must seeke for true comfort our selues. None are fitter to commend honey then they that haue tasted honey themselves; So, none fitter to speake comfortably to others, then they, who haue receiued the consolation of the spirit themselves. Me thinks the Apostle sets downe this very pregnantly, 2 Cor. 1. 3. 4. *Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, the God of comfort, who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith wee our selues are comforted in God.* For vs therefore to sleepe in our sinnes without any remorse; for vs not to prize the privileges of Gods kingdome; for vs not to make a right vse of the promises of the Gospell; for vs to be carelesse of a good conscience, which are the maine lets to true comfort, it is a great euill, and a strange indisposing our selues to that office of *comforting*, which is required of vs, and imposed on vs. But to leaue Ministers; and come to Hearers.

2. Rule.

Is it the office of Gods Ministers to comfort? then people haue a two-fold dutie to practise. 1. reverently to account of them. 2. diligently to seeke to them for comfort in distresse.

Vse 4.

Exhortation
to hearken to
a two-fold
dutie.

First, they must reverently esteeme of them, and haue them in *singular honour*, and that for *their workes sake* P. Should a man professing *Chirurgery*, haue skill to cure, and ease, grievous paines & tortures in the body, what esteeme, what reckoning would he be off amongst men? Shall not Gods Ministers then, who are sent and appointed by God, to ease the terrors and torments of the *soule* be respected, regarded? What a dishonour were this to their *Master* who sendes them, to the *Function* they serue in? Yet such dishonour is offered to the Lord by some contemptuous ones, who esteeme the *sonnes of the Prophets*, the basest of men;

1. Dutie.

P 1 Thes. 5. 12.

C

and

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and account the Ministers of the Word, of all other the least worthy of any honour in the world. Oh, did but such wretches know, or would they but consider, that Gods Ministers are the onely *men*, that must cast on *coole waters* to allay the *heate* of their *scorched* Consciences; when wounds of spirit, and inward terrors, are vpon them, they would be twice advised ere they would *so* contemne them, they would rather bite their tongues, then so abase them. Well, let them know, that they are the men, who are deputed by God to that excellent office, and they must be revered, and respected. This the Christians at *Antioch* knew, and therefore *Barnabas*, that *sonne of Consolation*, did they entertaine with
 1 Act 11. 23. *ioy* 9. This the *Galathians* knew, and entertained *Paul* as an
 1 Gal. 4. 14. *Angel of God*, yea, as *Christ Iesus himselfe*^r. This the Chri-
 1 Victor. De stians at *Carthage* knew, and (as it is storied of them^t) they
 persecut. Van- had their good Bishop *Eugenius* in such reverent estimation,
 dalie, l. 2. that they offred to haue layd downe their very liues to haue
 his, if it could haue beene. And this (I doubt not) many
 Christians in our kingdome, yea, in *this Citie* know, who
 account the *feet of them beautifull*, that *Preach the Gospell of*
 1 Rom. 10. 15. *peace, and bring the glad tydings of good things*^r. Let their prac-
 1 Nah. 1. 15. tise be *our patterne*; *their example* thought worthy *our* imi-
 tation, that wee reuerencing the *Messengers of comfort*, may
 (through Gods blessing) receiue some *portion* of comfort
 at their hands.

2. Dutie. To conclude the poynt. As people must reuerence Gods
 Ministers; So, in the time of spirituall distresse, must they
 goe to them for comfort. Thus did the *Iewes* that were mo-
 ued at *Peters Sermon*^u. Thus did the *Taylor*, when horror
 of conscience had surprized him^{*}. *Sirs, (Men and brethren)*
 1 Act. 2. *what shall I doe to be saued? Sirs, oh yee reuerend men of God,*
 1 Act. 16. 30. *whom God hath giuen the tongue of the learned, speake a word of*
Comfort to a weary soule. My sinnes affright me, the feare of
Gods wrath hath seized on me, no grace dwelleth in me; I see
my selfe out of the way of saluation, I perceiue my selfe in the way
to damnation. For Gods sake, some drops of comfort to coole my
conscience, some directions from you to get Gods fauour; show me,
oh

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II

oh show me how to attaine to life; tell me, oh tell me how to escape eternall death. Thus did they (I say) and thus must thou doe, whosoever thou art, whose conscience is awakened, whose spirit is perplexed and troubled within thee. Shouldst thou be troubled with the paynes of the Gout, of the Stone in the reines, Strangurie, or some other gricuous tormenting disease, thou wouldest cry; *Carrie me to the Physician, for Gods sake direct me to some, or fetch some to me, that may minister any ease, any helpe vnto mee.* And wilt thou hide the griefes, conceale the diseases of thy conscience from Gods Ministers, the *spirituall Physicians* for the soule? Shall Satan hinder thee from hearing *them* in publique, from conferring with *them* in private &c. and from seeking for that ease at *their* mouthes, which thy poore soule stands in need off? God forbid. Remember, remember, that *they* are the *men* that *must* and *can* speake Comfortably to the heart of *Ierusalem*. * Not but that a *private* Christian may haue skill to comfort also out of the gracious experience of Gods working in him, out of the sweete taste of Gods mercy to him, (the benefit of whose conference also I doe heartily wish thee). Put this (I say) thou art to remember, that the *Servants* of God in the calling of the *Ministrie*, (whom God hath giuen the seale of his owne call, by furnishing them with gifts besitting *that* calling, and with conscience to vse their Talents to their Masters advantage) haue by a more *speciall authoritie* this office of *comforting* committed vnto *them*. Be sure therefore not to neglect the holy *Ministrie*, giue attendance early and late to *that*. What doest thou know but that at such or such a Sermon, the Lord may open the windows of heauen vnto thee, shew thee the fauour of his countenance, and bedew thee with the showers of consolation. It may be the Deuill tells thee, Sermons will breed more melancholly in thee, will more afflict thee and affright thee, that the best way to be *cured*, to be *comforted*, is either to breake off thy course of hearing altogether, or else to be more sparing in it. It may be, he will set thy husband, thy wife, thy brother, thy neighbour vpon thee, to discour-

1. Attend to their Preaching.

* Note.

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rage thee, and say ; *Loe this you get by running to Sermons, you grow mad, or melancholly.* It may be, he will tell thee the more thou hearest, the more thou abusest the Word, and encrease thy condemnation. It may be, he will tell thee merrie company and pleasant pastime, will be better then an hundred Sermons, to driue away thy dumpish humours, and fits of distresse. It may be, he will vse these and more then these temptations, to keepe thee from the publique Assemblies. But at any hand yeeld not vnto him. Come to the *Water-drawers* at the Wells of *saluation* ; come to the *Wine-drawers*, the *Lords Prophets* when they stand vp, and Preach in the publique Assemblies. And if thou doest not receiue comfort at one time or other (if thou beest one that thirstest after it indeed) then note *me* for a teacher of lyes. GOD cannot but fulfill the promise of blessing that he hath made to his owne Ordinance. Shake off the tempter therefore (I say) when he would detain thee from *hearing*: if thou giue way to him in *this*, he will make shift enough to hold thee in *bondage to terrors of conscience* still, & keepe thee from the *consolation* thou hast a desire to attaine vnto.

2. Haue conference with them.

Neither doethou onely attend vpon the *Ministrie* in *publique*, but also talke with *Ministers* in *private*, haue conference with them, breake thy mind ingenuously vnto them. What knowest thou what *Cordials* of comfort *they* haue in store for thee in their boxes at home.

Obiect. 1.
Answ.

Oh, but I shall be troublesome vnto them.

Not so. If thou take those times to goe to them, when the Lord doth not *employ* them about some present worke, more for the *publique* good. It is a thing so farre from being *troublesome*, that it is very *gainefull* vnto them. (so thou doest not molest them with vaine, vnprofitable, and idle questions) yea, *gainefull* I say. For hereby they come to further themselves in their spirituall growth ; hereby they come to haue more skill in the *Art* of *spirituall Anatomizing the state of Christians*; hereby they come to know what temptations doe assaile them, what course the Lord takes in working grace in them ; hereby they come to know, what bits to prepare for

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for Christians in their Sermons; hereby also they come to haue the bowells of compassion to burne in them towards them that are afflicted in minde; hereby the fire of fervencie comes to be added to their prayers, that they may more strongly mount vp to heauen for such distressed creatures. Many the like benefits wee Ministers get hereby, if want of *wisedome*, and *care to make gayne by occasions, to our soules*, doe not hinder vs. And therefore thinke it no trouble to conferre with Ministers in priuate.

But though they thinke it no trouble, yet I am ashamed to goe to them.

Obiect. 3.

As ashamed? Wherefore? Is it any shame for a man that hath a diseased, and distempered bodie, to conferre with a *Physician* about the state of his bodie? no more shame is it for thee to goe to a *spirituall Physician*, to talke with him about the distresse of thy soule. Wert thou to goe to a Masse-Priest indeed to be confessed to him; wert thou to mumble vp all thy sinnes to one who could minister no comfort to thee; who could but conceiue basely of thee, thou mightest well be ashamed. But in *perplexitie of spirit*, (when the Lord hath wrought vpon thee, and by some inward motions doth call thee to it,) to goe to a man of God, who is able (by Gods blessing) to speake to thy consolation, and satisfaction, there is no shame belongs to it.

Answ.

But I am of a slow speech, and cannot so orderly and eloquently breake my minde as I would doe, and therefore I had best keepe it to my selfe.

Obiect. 3.

As though it is the eloquence of the tongue in relating of thy griefes, that a faithfull Minister looks at; No, no. If he *can* gather out of thy speech, that the Lord hath wrought soundly vpon thee indeed, *that's* that which he would haue, though thou hast not such fine phrases, and composed sentences to open thy selfe by.

Answ.

But I haue such matters to relate, that I am affrayd they will censure me, and iudge hardly of me.

Obiect. 4.

I answer thee. First, in this thou art greatly mistaken. For they haue learned *this* of their Master, that ^x *they must not*

Answ.

Mar. 7. 1.

indge, least they be indged themselves. It may be, if they see any *error* in thee by conference with thee, they will correct *that*; If the sinne be grievous, and haynous that doth perplex thee, they may peradventure lay open the *uglines* of it vnto thee, if they perceiue thee not *rightly*, or not *sufficiently* humbled, to make the better way for the passage of comforts to thy soule; But that they will censure thee, or passe damnatory sentence vpon thee, it is thy weaknesse to thinke so. Alas, the sinne cannot be so *haynous*, so *vgly*, that troubles thee, but they know, that euen in their *very selues*, there is by nature the seed of the same sinne.

Ans. 2.

Secondly, put case they should censure thee. That is their fault. And it is more then thou knowest. Methinkes thou shouldest not stand vpon *that*, when thou art to goe for comfort for thy soule; when as thou knowest there is a God in heauen to make thy mone to, to powre out thy heart to, if his Ministers should without cause reiect thee, and denie thee that consolation which the Lord sees thy distressed soule to stand in need off.

Obiect. 5.

But lastly, They will thinke I am proud, that I come to them, onely to grow into acquaintance with good men, because I would haue them to thinke and speake well of mee.

Ans.

What a strange cauill is this? Methinkes thou shouldest not suffer the Tempter to possesse thee with so vncharitable a conceit of Gods Ministers. Doest thou deemethem fit instruments to comfort distressed soules, and yet thinke so hardly of them? Peradventure, they may *admonish* thee, and *warne* thee of *pride*: They may perhaps advise thee to propound a *good end* to thy selfe in these conferences. And when they giue *comforts* futable to *that* thy *necessitie*, which they conceiue by thine owne relation, they may insert *these* or the like speeches: *if it be so indeed, if this be in truth, and sinceritie, &c.* then *this and this comfort belongs vnto thee.* But that they will thinke thee to be *proud*, and to doe what thou doest onely to get a name, thou doest them great wrong to thinke so of them. And put case they should haue
that

that opinion of thee, yet that should not much trouble thee, when as thy witnes sits in heauen, and knoweth what thou sayest at in such communications. These cavills are but cunning trickes and subtile shifts, that the Deuill and thy deceitfull heart doe devise, to keepe thee from that comfort, which conference with good Ministers may bring thee. But I would intreat thee, not to suffer thy selfe to be deceived by them. Breake through them, and all such carnall Obiections whatsoever. And if thou canst not meete with that comfort thou desirest in their *Sermons*, get thee to their *houses*, breake thy minde vnto them, craue consolation, satisfaction, and direction, from them. For they are *they* (if any mortall men vpon earth can) that can minister a word in season vnto thy soule, when it is wearied, and werried with the terrors of the Almighty, or the Temptations of Satan.

NOW proceed I to the *second* part of the Text, the parties to be comforted; *My people, or Ierusalem*. 2. Part of the Text.
 Here by *Gods people*, and by *Ierusalem*, are meant (*literally*) the people of the *Iewes*, yea euen that afflicted people, who in *Isaiahs* time were to be led, and after his time were indeed led captiues into *Babylon*? but *mystically*, the true members of the Church in the time of the Gospell. Now the *Iewes* anciently, and *Christians* now, doth the Lord call *his owne people*, or *MY people*, because that betwixt the *Iewes* then, and the Lord there *was*, as betwixt *Christians* now, and the Lord there *is*, a neere coniunction; So that *God* is the husband, and *they* the wife; as the Church speaketh in the *Canticles*; *My beloued is mine, and I am his*: and *Paul* to the *Corinths*; *I haue espoused you to one husband, that I may present you as a chaste Virgin to Christ*. 1 Cant. 2. 16.
2 2 Cor. 4. 2.
* Doct. 2.

The point then which offereth it selfe to my handling, and your hearing, is naturally *this*; *That *Gods people* are the *onely persons whom Gods Prophets and Ministers must comfort*. The Ministers of Christ must onely comfort the members of Christ.

They were the *conuerted Iewes*, whom *Peter* comforted, and not the *impenitent*, and *stiffnecked Iewes*. They were 2 Act. 2. 39.
 the

the brethren at *Philippi*, whom *Paul* and *Silas* comforted at their departure from them^b. They were the beleen^rs at *Ephesus*^c, amongst the *Thessalonians*^d, and *Colossians*^e, whom *Paul* comforted himselfe, and sent *Tychichus* to comfort. They were the *Israelites*, whom *Moses* comforted^f: and not the *Egyptians*. They were the captiue *Iewes*, whom *Ezekiell*^g, and *Daniell*^h, comforted, not the *Babylonians*.

Reas. 1. And good reason why. For first of all, comfort belongs vnto *them*, and them onely; *LIGHT* is sown for the *RIGHTEOVS*, and *IOY* for them that are *VPRIGHT IN HEART*, as the Psalmist speakethⁱ. And (to vse the Prophet *Esaie*'s words) *THIS* is the heritage of the *SERVANTS* of the Lord^k. If then comfort be their portion, and onely their portion, then vnto *them*, and them alone, must the Ministers of the Word apply the same.

Reas. 2. Secondly, the promise of Iustification, and saluation, which is the ground of comfort, belongs vnto *them*, as *Peter* tells his Converts. *The promise is to you, and to your children, and to all them that are a farre off, euen as many as the Lord our God shall call*^l. But to whom onely the promise is made, must comfort be giuen, therefore Gods Ministers must comfort Gods people.

Reas. 3. Thirdly, Gods people are the onely persons that haue need of comfort. Their outward afflictions, their inward temptations being so many, so great as they are. But a wise Minister must apply comfort where most need of comfort is, as a Physician his Physicke where most need of Physicke is: Therefore for this reason also Ministers must comfort Gods people.

Vse 1. Farre be it from vs then that are Ministers, and professe our selues *Ministers* of Christ, to discourage Gods people, and in stead of speaking comfortably to the *HEART* of *Ierusalem*, to speake *uncomfortably* to the *HVRT* of *Ierusalem*. Wee neuer receiued any such patterne, from our predecessors, the *Prophets* in the *Old Testament*, the *Apostles* in the *New*. Farre, I say, yea farre be *this* away from vs. Well may I wish this, because (oh lamentable to thinke it) this great

great euill of discomforting the godly, stickes too close to many of vs. I taxe none in speciall : and (God be magnified for it) neuer had the Saints of God in our Kingdome more able, and conscionable Comforters then *now* they haue. Yet well were it, yea, better for our Kingdome then it is, if the faithfull members of Christ Iesus, could escape ALL nick-names, ALL contumelious termes in ALL Sermons that are Preached in our Kingdome. If the Lord threatens to set himselfe against those Shepherdes, which *strengthen NOT the diseased, which heale NOT the sicke, nor binde up that which is broken^m*, (that is) *that comfort NOT the holy and humble in heart*. Then what shall *their* portion be, that enfeeble the diseased, that wound the sicke, that breake the broken, and make sad the hearts of the righteous * ? But I will thrust my finger no further into *this* sore, but leaue the cure of it vnto God, entreating him to remedie it ; and come to further matter of vse.

^m Ezek. 34.
compare v. 10.
with the 4.

* Ezek. 13. 22.

Secondly, Must *G O D S* people onely be comforted by the *Ministers* of the *Word* ; then this should teach vs to examine and try *who* be the people of God ; This triall is needfull to be made by vs *all*. 1. By *vs* that are *Ministers*, that we may discern *whom* to giue comfort vnto, and whom *not* to giue it vnto. 2. By you that are hearers, that you may know whither the terrors of the Law, or the promises of the Gospell be your most proper, and peculiar portion. Now. that this triall may be the better made, these markes must be obserued.

Vse 2.

The first, is a true sence of their owne miserie, by reason of their thraldome, and bondage to sinne, and Satan. They that were the *right* seed of *Israell*, according to the flesh, in the Land of *Egypt*, in the Province of *Babylon*, where they endured calamitie, and captiuitie, vnder *Pharaoh*, and the *Babylonish Kings*, were very sensible of *that* their aduersitie ; Why else is that bitter speech of the Church of *Judah* in captiuitie ; *I remember mine affliction, and my misery, the Wormewood, and the Gall, my soule hath them still in remembrance, and is humbled in me : mine eye afflicteth my heart. So*

Signes of
Gods people,
1.

^m Lamens. 3.
19. 20. 37.

D

they

Cure for the Comfortles.

they that are of *Israell* according to the spirit, are touched with a sound feeling of their spirituall captiuitie, and with *Paul* they can say; *I S E E a Law in my members rebelling against the law of my minde, and leading me captiue to the law of sinne*.

• Rom. 7. 23.

Signe 2.

Secondly, as they are sensible of that bondage, so they sigh vnder it; Looke as the *Israelites* grieved, because they could not get out of *Pharaohs* handes, to goe to sacrifice to the Lord; So they that are Gods people indeed, grieve, mourne, and complaine, because the Tempter, and their owne corruption, will not let them freely goe to serue and doe sacrifice vnto God, as they would. Euer and anon they are making their moane; *I cannot pray as I should, I cannot heare as I should, I cannot communicate at the Table of the Lord as I should. When I goe about any good dutie, euill is present with me* (as the Apostle complained of himselfe) yea, I am carnall, and sold vnder sinne P.

• Rom. 7. 23.

14.
Signe 3.

Thirdly, In Gods people, there is an earnest desire to be freed from this bondage, so that should an house full of gold be proffered them on the one side, and freedome from that spirituall captiuitie which they are so sensible off, which they doe so sigh for, on the other; they would rather chuse the latter, then partake of the former. This disposition I find in *Dauid*, as both his protestations and petitions in the 119. Psalme doe declare; *Oh that my wayes were directed to keepe thy statutes; I will runne in the way of thy commandments, when thou shalt enlarge mine heart*; or, bring it out of this bondage that it is in; *I haue longed for thy precepts, oh quicken mee in thy righteousness*. And euer and anon this prayer; *Quicken mee, oh quicken mee*, is in his mouth. Now what doe these speeches argue, but an earnest desire that that good man had to be deliuered from that thraldome, and restraint of spirituall libertie that he was in. Thus I finde *Paul* to be also qualified, both by his owne confession, & complaint; ** Though I be carnally sold vnder sinne, and cannot doe the good I would, yea I finde that euill is present with me. Oh wretched man that I am, who shall deliuer me from the body of this*

• Verſ. 5.

• Verſ. 32.

• Verſ. 40.

• As verses
88, 107, 156.

• Rom. 7. 14.

• Verſ. 23.

• Verſ. 24.

this death? (that is) who shall deliuer me from this bondage, this thraldome?

Fourthly, Gods people are a wise people; Such I am sure doth God himselfe testifie the *Israelites* to be; Surely this Nation is a wise and understanding people^x. And what letteth but that we may affirme *spirituall Israelites* to be such also. For: Signe 4.
Deut. 4.6.

First, They search for vnderstanding, seeke for knowledge, that they may know the lawes, and walke in the wayes of the God of their fathers; but *this* is wisdom.

Secondly, They consider their latter end, and still their meditations are running vpon their dissolution; but *this* is true wisdom.

Thirdly, They are carefull to cast vp their accounts with God, and though now and then through negligence and carelesnesse, they runne somewhat into rereages with God, yet carefull they are (by renewing their repentance, and suing for his fauour) to make euen with him againe in Christ Iesus. Now there is none almost that will deny it to be wisdom in a debtor, still to cast vp his reckonings, and make euen with his creditors, least he should vnawares run too farre vpon their score: This wisdom was in *Dauid*, as himselfe professeth; *I considered my wayes, and turned my feet vnto thy testimonies* y. This was also in the Church in the *Lamentations*; *Let vs search and try our wayes, and turne againe vnto the Lord* z. y Psal. 119. 59.
z Lam. 3. 40.

Finally, They foresee the plague, and hide themselves. So did the *Niniites* from the *greatest* to the *least*; So did *Nordekah*, *Esther*, and the rest of the *Jewes*; For when God threatned destruction to the *one*, and *Haman* plotted the ouerthrow of the *other*, they humbled themselves in Sackcloth and ashes, fasted and prayed to the God of heauen, vfed all honest, wise, and lawfull meanes for their safetie, for their delivery^a. Now thus to foresee and preuent a plague, is Wisdom, as the Wise-man speaketh; *A wise man foreseeth the plague and hideth himselfe* b. Thus (I say) Gods people are a wise people, and their wisdom appears a Ion. 3. 5.
b Eccl. 4. 5, 6,
and 7. Chap-
ters.
c Pro. 22. 3.

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in these things. Whereas wicked ones, the Devils people are *fooles*, as the Scripture stiles them in many places, *ignorant* *fooles*, like horse and mule that have no understanding^c; *carelesse* *fooles*, that consider not their latter end; *desperate* *fooles*, that runne more and more into debt, with a iust and revengefull God, and have no care to come out of it; *blindfolded* and *improvident* *fooles*, that either have no foresight of the plague when it is a-coming, or else no forecast against it, to escape it, but goe on and are punished^d.

^d Pro 22. 3.
Signe 5.

^e Psal 73. 1.
^f Act. 15. 9.
^g Luk. 16.
^h Heb. 9. 14.

ⁱ Eph. 4. 29.

^{*} Isa. 4. 4.
^{*} *ibid.*

^{*} Tit. 1. 15.

Signe 6.

^k 1 Sam. 13.

12.

Fiftly, Gods people are a *pure* people, yea, perfectly pure in respect of the perfection of *parts*, though not in respect of perfection of *degrees*, that is, they are *totally* pure in the *whole* man, though not *consummately* pure in *full* measure. They are of a *cleane* heart as David speaketh^e; *having* their *hearts* purified by *faith*^f. They are of a *pure* life, walking without blame, as it is said of Zachary and Elizabeth^g; and *having* their *consciencences* purged from *dead* *workes*^h, that is, *having* consciences not stayned with the guilt of any knowne *sinne*, that they doe either *desire*, or *delight* to liue in: their eyes like *doves* eyes, *chast* and *single*; their *tongues* not defiled with *corrupt* *Communication*ⁱ, but filled rather with the pure Language of *Canaan*; their *eares* *circumcised*, their *handes* *cleansed*, *innocencie* being in all their wayes, and *purity* in all their pathes: They that are not *washed* from their filth as *Sion* was^{*}, that have not their *bloud* purged by the *spirit* of *burning*^{*}, that is, by the *spirit* of *sanctification*, whose *minde* and *conscience* are *defiled*^{*}, whose *conuersation* is *uncleane*, they (I say) are not Gods people.

Sixtly, They are a *forward* people, *zealous* of good workes. I ioyn these two together, *forwardnes* and *zeale*, to distinguish the *hypocrites* and *ciuill* *mans* forwardnes, from the true *Christians*. Hypocrites, and ciuill Atheists (as I may call them) will many times show themselves forward to doe some things that God commandes them, forward now and then to beare, to countenance a good Preacher, to reforme some disorders for the Common-wealths good, &c. Like *Saul*, who was forward to sacrifice^k, and *Iehu*, to destroy *Ahabs*.

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21

*Ahab's posteritie*¹, as God had commanded. But this forwardnesse is not out of zeale, but out of a carnall ayme at carnall ends. They cannot doe good, but they must say as *Iehu* to *Ichonadab*²; *Come and see*. Now with Gods people it is otherwise, they are both a forward and zealous people too. Forward and willing to doe good; so saith the *Psalmist*; *Thy people shall be willing in the day of thy power*³: Such an one was *David* himselfe, if we may credit his owne testimonie; *I made hast and delayed not to keepe thy Commandements*⁴. Zealous they are also: So was *Eliab*; *I have beene very zealous for the Lord God of Hostes*⁵. And *David*; *The zeale of thine house hath eaten me up*⁶. *My zeale hath consumed me*⁷. A people unwilling to doe good workes, unzealous of Gods glory, are not chosen by the Lord as his inheritance. They are none of his.

Divers other markes and signes there be to know Gods people by, as viz. * *Loue to God*; *I loue the Lord*⁸, saith the Prophet, who was a man after Gods owne heart⁹: * *Vnion* with the Saints, and communion with them in affection, and conuersation, in heart and life; And lastly, ¶ a true feare of the true God, to make them stick to the Lord for euer, as *Jeremie* noteth; when (speaking, (as it were) in Gods stead) he saith; *They shall be my people, and I will be their God; and I will giue them one heart, and one way, and they shall feare mee for euer; I will put my feare into their hearts, and they shall not depart from me for euer*¹⁰. These (I say) and diuers the like markes might be set downe. But inasmuch as these are sufficient for our tryall, (so that, whose case will hold currant when it is tryed by this Iurie, it may be warranted to be good) I thinke it best not to cumber your memories with any more. Make but vse of these, and examine your selues, and others by these, and you shall know who be, and whether your selues be the people of God, whom true Comfort and Consolation belongs vnto. Let this suffice for the second Vse.

I come to a third, Which is to admonish vs that are the Ministers of the Gospell, to direct the Comforts of the Go-

¹ 2 Kin 9. and
¹⁰ Chapters.

² 2 Kin. 9. 10.

³ Psal. 110. 3.

⁴ Psal. 119. 60

⁵ 1 Kin. 19. 10.

⁶ Psal. 69. 10.

⁷ Ps. 119. 139.

* Signe 7.

⁸ Psal. 116. 1.

⁹ Sam. 13. 14

* Signe 8.

¶ Signe 9.

* Ier. 32. 38.

39. 40.

Vse 3.

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Math.

spell to their right and proper Obiect, Gods people alone, and to none but them. The Lord sayes not in my Text, *Comfort yee, comfort yee, the Babylonians, the Heathens*, but, *My people*. We must not take the *childrens bread* and cast it vnto dogges, giue the cup of Consolation to euill members, to the children of *Beliall*: neither on the other side must wee deteine the *Childrens bread* from the *Children*. If we doe *the one*, wee are spend-thrifts, that squander out our Masters treasure wee care not how, bestowing the same *where* we should not. If we doe *the other*, wee shall show our selues little better then theeeues, in withholding from the household of faith that *pleasant portion*, which our Master hath provided for them. We *must* strengthen the *weake knees*, but we must *not* strengthen the *wicked hands*. To giue *sweet Cordials* to them that haue need of *bitter potions*, were an argument of little discretion in a Physician. And whither for a *Minister* to giue *Euangelicall comforts* to them whom *Legall threats* belong more properly vnto, saoureth of *folly*, yea or no, I will not say; Sure I am, it smelleth of *flatterie*. And it is a shrewd Symptome of a soule killing disposition in the Physician himselfe. Shall we giue comfort to the obstinate, the hard-hearted, whose eyes were neuer opened to see their misery, whose hearts were neuer affected with the sence of their captiuitie vnder the Prince of darkenesse, who neuer made complaints against it, neuer had a desire to be freed from it? Shall we giue comfort to them that haue no spirituall wisdom in them? What should *fooles* doe with a *pearle*? they know not how to vse it? Shall we comfort them that are vncleane, defiled in heart, impure in life? What should swine doe with Jewels? Shall wee comfort them that are as backward to any good worke, as a Beare to the stake, or in whom, if there be any seeming forwardnesse in them, that is all. They are not zealous for the Lord of Hostes. In whose hearts there is no loue to God; before whose eyes there is no feare of God: who affect neither the persons, nor the graces, nor the good courses of the Saints. Shall we, I say, giue comfort to *such*? God forbid. I am perswaded,
a wise

a wise and faithfull Steward dares not make such a prepos-
trous distribution. There are *some* in the Church that haue
more *need* of comfort, more *right* to comfort, more share in
the promises, the ground of comfort, then *these*, and if wee
haue any sweet oyle of consolation in our vessells, let vs
annoint *THEM* withall, to make *them* of a merry heart,
and chearefull countenance. Know wee any to grone vn-
der the burthen of sinne? Heare wee any to complaine of
their spirituall bondage, making their mone, that they can-
not pray as they would, they cannot heare as they would,
they cannot beleue as they would, &c. Corruption cloggs
them, Satan tempts them, will not let them haue that liber-
tie to serue their God that they doe desire, Oh, who shall
deliuer me from this bondage, this body of death? Know
wee any who haue wise and vnderstanding hearts, wise to
search into the best mysteries, wise to preuent the greatest
mischiefs, wise to cast vp their accounts with God, that
they may not runne too farre into debt with Him, wise to
meditate on, and prepare for their latter end? Know we any
that are purified in heart, and life, whose holy, honest, and
blamelesse carriage speakes for them, that they are cleansed
(in some degree) from *all filthinesse both of flesh and spirit* 1, 2 Cor. 7. 1.
who are forward in goodnes, and zealous of good workes,
who *fear* *Iehouah*, who *loue* the Lord, who affect the Saints,
and servants of Christ, not with an hollow and hypocriti-
call, but with a sound, and sincere loue. Know wee any
such, as (blessed be God) many such wee may know in
these dayes. *These* are the men, *these* are the women, whom
God calls *Amma* ² *my people*. *These* are the right inhabitants 2 Hos. 2. 1.
of the new *Ierusalem*, which is aboue, though for a time
they be captiues in the *Babylon* of this world. And *THESE*
let vs comfort, *THEIR* hearts let vs speake comfortably
vnto. The oyle of the *Gospel* shall wee not bestow in wast,
if we bestow it *here*. Giue wee the *Gospells bits* to *Israels*
babes. As for the *other* giue we the terrors of the Law vnto.
THEM. That's meate fitter for their, and may doe them
a great deale more good too, then the Comforts of the
Gospells.

Gospell. But I must containe my selfe; remembring whom I am speaking to, and whom I haue besides to speake vnto, in the last Vse of this point, which now I come vnto.

Use 4.
Exhortation
to false Chri-
stians.

* In the 2. vse.

In which by way of exhortation, I am to craue two things at the handes of all them that are *no sincere* Christians, who, being examined by the notes giuen before*, are found, not to be the *true* and *reall* people of God. 1. that they would not be offended with vs that are *Ministers*, if to them wee be the *sonnes of thunder*, with reproofe, and terrour in our mouthes. 2. that when we doe *comfort*, they would not be too hattie to lay hold on it, and apply it vnto themselues.

First, Let them not be out of patience with vs for *Preaching the Law* vnto them, because wee doe but giue them their portion.

1. *Dutie.*

If a necessitie lies vpon vs to speake *comfortable* vnto Gods people, and to *none* but Gods people; and *woe* will be to vs if we Preach not the G O S P E L L vnto *them*. Then a necessitie lies vpon vs sometimes to speake terrible vnto those who are *not* Gods people, and *woe* to vs if we Preach not the Law to *them*. Now if a necessitie lies vpon vs, then *they* must of necessitie beare with vs. If they doe not, they are displeased with the meanes which is to conuince their consciences, to humble their hearts, to bring them out of their sinnes, and further them to heauen, and so are enemies to their owne happinelle. Tell me, thou impenitent sinner, why canst thou not endure a word of reproofe, a word of threatening, nor abide them that bring it in the name of the Lord of Hostes? Thinkest thou we doe thee any wrong in it? I tell thee, if we should *not* doe it, wee should doe thee *more* wrong. It is as needfull for thy *soule*, as meat & drinke for thy *body*, and as much good may it doe thee, if thine owne obstinacie let not. How wouldest thou haue vs speake vnto thee? Flatteringly? Pleasingly? Oh, it were a monstrous thing if we should doe so. Yea (by the Lords owne verdict) *an horrible thing: A wonderfull and horrible thing is committed in the Land; The Prophets prophesie falsely (or flatteringly)*

Ier. 5. 30. 31. and my people loue to haue it so. Oh man wouldest thou haue

vs

vs guiltie of thy blood? Hast thou chosen the way of death, and wouldest thou haue vs applaude thee in that way? Art thou with *Abab* fully bent to goe vp to *Ramoth Gilead*, to goe on in courses tending to destruction, and wouldest thou haue vs to say, *Goe and prosper*? Art thou like a sencelesse blocke without an eye to see thy misery, when thou art in the very gall of bitternes and bond of iniquitie, without any griefe of soule for it, without any desire to escape out of it? art thou an ignorant foole, a careles foole, running into debt with the great God of heauen and earth, by thy daily sins, and neuer search thy heart, nor make vp thy accounts, that thou maiest turn vnto the Lord? Hast thou no wisdom to prevent the plague? Liuest thou secure in these daies of danger, when famine (if the Lord stint not) inuadeth our kingdomes within, and the sword spoyleth our neighbour kingdomes abroad? Seekest thou no hiding place against the day of wrath, of death, of iudgement, that then thou mayest be found in Christ Iesus? Art thou impure in heart and life, a drunkard, whore-monger, couetous one, a swearer, &c. and altogether vncleansed from the filthinesse of the flesh and Spirit? Art thou without the feare of God, the loue of God, and any thing that good is; vntoward to good duties; Keycold, or lukewarme in the seruice of God? And yet wouldest thou not haue vs to deale plainely and roundly with thee? Wouldest thou haue vs speake pleasing and plausible things to thee? Wouldest thou haue vs mute and dumbe in respect of reprehension, of commination? Ah poore soule, what a wish, what a desire is this in thee? If we should humour thee in this; woe, woe, would be both to our soules and thy soule for euermore. If *DAVID* sinne, *Nathan* must reprove him^b. If *Ezekiah* show gold thirstie *Babels* messengers his treasures, *Isaiah* must meete with him^c. If the Church her selfe let her husband goe for want of watchfulnes, the watchmen must wound HER^d. And may we (thinkest thou who art no member of the Church) not reprove thee, not direct the terrors of the Law against thee, who fallest not INTO sinne through infirmitie, as these Saints did,

E but

^b 2 Sam. 12. 7.

^c Isa. 39. 3.

^d Cant. 5. 7.

Cure for the Comfortles.

but who liuest IN sinne *obstinately*, and *impenitently*? Thou thinkest amisse then I am sure. As by alluring arguments we must seeke to winne thee to Christ; So with the darts of the Law, and the sword of reproofe, wee must wound thy heart. Therefore for Gods sake, giue *vs* leaue to doe our office, haue patience with *vs*, be not angry at *vs*, but rather with *Ezekiab* (when *Esay* reprobued him) say thou; *Good is the Word of the Lord* *.

* Esa. 39. 8.

2. Dutie for
counterfeit
Christians.

Secondly, not onely so, but also be not too forward to take the comforts of the Gospel to thy selfe, at the mouthes of Gods Ministers. It is true, out of one doctrine he drawes one vse of comfort, and out of another he drawes another. Sometimes he deliuers comfort from the *attributes* of God, sometimes from the *workes* of God, sometimes from the *merits of Christ*, sometimes comfortes against *inward temptations*, against *outward afflictions*? What? doth he therefore speake presently to *THEE*? Stay man, stay woman, a little; and pause vpon the matter: be not too hasty. Remember *whom* Gods ministers must comfort, what manner of persons they be, whose hearts they are to speake comfortably to: not pell mell, to euery one without difference, but onely to Gods people. When he comforts, he speakes not to *thee* that art asleepe in thy sinnes, that art insensible of thine infirmities, that pleasest thy selfe in thine ignorant condition, that art vncleane in thy heart, speech, and life, that hast no feare of God, no loue of God, no zeale for his glory? he speakes not to thee, I say. A Minister intend comfort to an incontinent liuer? Comfort to a couetous miser? Comfort to a time-spending and wealth-wasting gamester? Comfort to a lyer? swearer? or filthy speaker? Comfort to a shop-theefe? to a deceitfull person? Comfort to a proud foole? &c. no, no. A faithfull Minister dare not intend comfort to such an one, vntill the Lord hath giuen that partie, a broken heart, and hath turned him by repentance, from those his sinnes which he hath so liued in. Take heed therefore (I say) take heed, that thou takest not that comfort which belongs to Gods people, when thou liuest in the seruice

seruice of thy lusts. Satans *insull bratts* haue nothing to doe with *Siens sweet bitts*. When the Lord opens thine eyes, awakens thy conscience, shewes thee thy misery, humbleth thy soule for it, werkes in thee, true wisdom, loue, zeale, feare, and holines of life; then apply comforts on Gods name, and much good may they doe thee. But in the meane time, meddle not with them, except it be to bewayle thy misery, that thou hast no right vnto them. For Gods people must be comforted, vngodly ones threatned. And if thou takest comfort when it belonges not vnto thee; when to apply terror to thy selfe is fitter for thee: thou mayest make a poyson of a pleasant potion, and of an holesome plaister, thou mayest make a mixture, to harden thine owne heart in thine old wickednes, by meanes of such consolations.

To conclude all. I doubt not but you that are beleeuers, and Gods people indeed, looke for some thing out of this poynt, as well as others. And indeed some thing could I say by way of exhortation, to perswade you to labour against your owne vnbeliefe, and to apply to your selues the comforts that Gods Ministers giue you, because by *them* these comforts are directed vnto *you*, and *you* alone. But inasmuch as this Vse is more pertinent to the next point, therefore to that will I reserue it.

WHich next point comes *now* to hand; And it is the *partie* that gaue this Commission to comfort, in these wordes; [*Saith your G O D.*] ^e Some read the wordes in the Future tense; *Will your God say.* ^f Some in the Preterperfect tense; *Hath your God said.* And ^g others in the Present tense, as it is here translated. But the different reading of the wordes cannot marre the sense. Here, by *Gods saying*, must needs be meant, *Gods Commission*. But who this G O D should be, that the Prophet speakes off here, whither *Christ* the second person in the Trinitie, (whom *Thomas* calls, *My Lord, and my God*^h) as ⁱ some would haue it; or all the three persons of the Trinitie, *Father, Sonne, and holy Ghost*, (which is most likely,) I thinke it to be a kinde of curiositie to question.

3. Part of the Text.

^e Calu. Marl.

Oecolamp.

Piscator.

Muscul.

Per. Marr.

^f Pagnin.

^g Trem.

Varab. Scult.

Hieron. &c.

^h Ioh. 20.

ⁱ Piscat.

(Deus vester)

Nempe Christus

Deus manife-

stus in carne.

Doct. 3.

The Doctrine is this; *That, what authoritie Gods Ministers haue to comfort Gods people, they haue it from God.* When they fall a comforting of the distressed members of Christ Iesus, the Lord sets them on worke: It is *HIS* Embassage of peace, and comfort, that they publish and proclaime vnto them. Hence it is (to make the point good) that in so many places of the *Prophets*, the *Consolations* that the *Prophets* should giue, are ascribed vnto the *Lord*; As, in one place of this Booke; *The Lord shall comfort Sion; HE will comfort all her wast places; I, euen I, am Hee that comforteth you, who art thou that thou shouldest be afraid^k?* Again; *The LORD hath comforted his people^l. As one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Ierusalem^m.* The Prophet *Zacharie* (in my iudgement) is somewhat plaine for the purpose; *Cry yet saying, thus saith the Lord of hostes, my cities through prosperitie shall yet be spread abroad,* *and the LORD shall comfort Sionⁿ.* The Apostle *Paul* stilet^o the Lord, *The God of all Comfort^o.*

^k Isa. 51. 3. 12.^l Chap. 52. 9.^m Isa 66. 13.ⁿ Zach. 1. 17.^o 2 Cor. 1. 3.

Reas. 1.

And no maruaile. For, first, Gods *Ministers* are Gods *Messengers*; Can the Messenger doe any thing without Commission from his *Soueraigne*? Wee know, that no Embassador from any earthly Prince can deliuer any embassage to a forreine Prince, concernes it either warre or peace, but by vertue of the authoritie he receiues from his Prince; No more can the Ministers of the Word deliuer the message of comfort from the King of heauen to the sonnes of men, without Commission, and authoritie from him.

Reas. 2.

Secondly, that with which they doe comfort, is the *Word* of God, not their owne words. Now whose word they comfort withall, *his* authoritie they comfort by. Therefore hence also we may inferre, that as *Dauid* sent to comfort *Hannun* by the handes of his seruants^r; So *GOD* sendes to comfort his children, by the hands of his Embassadors.

^r 2 Sam. 10. 3.

Vse 1.

The first vse of this point serues to direct vs to a right vnderstanding of the first poynt (that Gods *Ministers* are *Comforters*) that is, they are so farre comforters as they haue Commission from God; they are *instrumentall* comforters,

not

not *efficient* comforters; *secondarie*, not *primarie*; *subordinate*, not *principall*; appointed to *that* office by God, not equall in *that* facultie with God: *G O D* must say to them, *Comfort yee my people*, before they goe about the same, and when they haue done their dutie in this kinde, God must giue a blessing, and successe to the same: For *H E* comforteth by his Ministers, *H E* giues them all the authoritie, and abilitie, that they haue to minister a word of consolation.

Vse 2.

Secondly, I take occasion now to prosecute that exhortation which I named in the winding vp of the former point; which is, that the mourners in *Sion*, and members of *Christ*, would apprehend and apply those comforts to their owne soules, which the Lords Prophets propose vnto them. When the glad tydings of saluation doe sound in their eares out of the Preachers mouthes, let them provoke their owne hearts to reioyce in the Lord. For why, *G O D* it is who speaks such comfortable things by his Messengers, who giues this Commission to *comfort* them. Now if *G O D* comforts his people himselfe, the very insensible creatures are called vpon to triumph; *Sing oh heauen, reioyce oh earth, breake forth into singing oh mountaines, for G O D hath comforted his people*? Must these *senceles* creatures sing and reioyce for the comforts God sends thee, and wilt thou in the anguish of thy soule, say with the Prophet; *Looke away from mee, I will weepe bitterly, labour not to comfort me*? *Oh thou afflicted, tossed with tempest, and not comforted*, are the consolations of *G O D* small with thee? *David* called it a weaknes in himselfe, when His soule refused comfort. Can it then chuse, but be *infirmie* in thee, not to accept comfort when the Lord in mercie tendreth it vnto thee. It hath made me maruaile at *Iacob*, that he would not be comforted when his sonnes and daughters rose up to comfort him. But when as *Iehovah* himselfe, who is the Father of heauen, (who is to his Children, as *Elkanah* was to *Hannah*, better then ten sonnes, or many daughters) riseth vp to comfort a distressed soule, mouing the lips of his Ministers to assuage his griefe (to vse *Iobs* phrase) and yet that soule should goe *beauty, vncom-*

Isa. 49. 13.

Isa. 32. 4.

Isa. 54. 11.

Iob. 15. 11.

Psal. 77. 2. 10.

Gen. 37. 35.

1 Sam. 1. 8.

Iob. 16. 5.

fortably still, it hath made me maruaile a great deale more.
 It's true, (with the Church in the *Lamentations*) *thy sighes are many*, and *thy heart is faint*^b, yet sith *thy G O D* bids *us* to comfort *thee*, and wee haue our authoritie from Him, mee thinkes thou shouldest say as *Dauid* did; *In the multitude of my thoughts within mee, THY Comforts (LORD thy Comforts) delight my soule*^c. Let me beleeue thee therefore (thou troubled, thou perplexed soule) to take the consolations of the Gospell to thy soule, for that God that hath giuen *V S* (his Ministers) a Commission to administer comfort vnto thee, hath also giuen thee a commandement, to take the same at our mouthes, as at the very mouth and Oracle of God himselfe.

Obiect. Yea, but I dare not lay hold on Comfort.

Answ. Darest thou not? Why so? Because I feare that I am none of Gods people, to whom comfort doth belong.

Obiect. Sayest thou so?

Answ. Have recourse to the Rules, to discern Gods people by, handled before*, and thou shalt haue satisfaction in *this*. Seest thou not thy *miserie* by reason of sinne? Why else trow is thy soule disquieted within thee? mournest thou not for it, because so holy, so great, so gracious a God is offended by it? Desirest thou not with all thy heart to be rid from it? Should not the day when the sunne of righteousness, with his bright beantes of comfort ariseth in thy heart, be the ioyfullest day that euer thou keptst in all thy life time, if it would but once come? Thinkest thou not on thy latter end, to prepare for it? Makest thou not Gods Word thy delight? Striuest thou not after puritie? Is not thy drowsines and deadnes in good duties, a burthen vnto thee? Goes it not to thy heart, that thou art no more zealous for the Lord of Hostes then thou art? Fearest thou not, the God of heauen? Louest thou not him, and his Saints? How sayest thou? Is it not thus with thee? *I cannot deny it* (thou wilt say) *if I should, I should wrong the Lord*. Well then, why wilt thou suffer a groundles feare, that thou art none of the *Lords*, to repell, and expell the comforts of the Gospell from

from thy soule? Me thinkes thou shouldest alwayes be merry, and cheerefull in the Lord. Me thinkes the attributes of God, the workes of God, prosperitie, aduersitie, all should supply thee with store of comfort, and nothing hinder the passage of consolation into thy soule.

But me thinkes, I heare the poore distressed soule replying vpon mee; *It is an easie matter for you Ministers to say to mee, as Dauid to the Church; Be of good courage^d, or as* ^{d Psal. 31. 24.} *Christ to the Woman, Goe in peace^e; take comfort to thy selfe; I* ^{e Luk. 7. 50.} *cannot so easily apprehend it. Now you haue so fit occasion, prescribe me (I pray) some Rules, to further me in this, that those comforts of God, which you haue Commission from God to deliver, may lighten my soule.*

Obiect.

I answer thee, if this be thy desire, I will euen bend my selfe (as thy God commandes mee) to speake to thy heart, oh inhabitant of Ierusalem, that is, to speake according to thy very minde, and desire^f, in this case.

Ans^r.

For thy direction therefore, my minde is to discourse of the lets and impediments, that doe hinder soules from receiving comfort. And then, euery one of these lets will I doe my endeouour to remoue, and remedie, as the LORD shall assist mee.

^f So Calu. Ad loc. ex vobis, vel animi sententia loqui.

These lets now are either generall, or speciall.

The generall, which I will first handle, may be reduced vnto two heads, according to the two-fold ground, whence they doe arise. Vnder the first head, come those which spring from such things, as concerne man himselfe, and his sinnes. Vnder the second, come those that spring from such things, as concerne God, and his will touching mans salvation.

Generall hindrances to comfort,

In the first ranke which containeth those lets of comfort that spring from things that concerne mans sinnes, I finde two sortes of impediments, either such as concerne sinne it selfe, or such as concerne the punishment of sinne.

1. The impediments to comfort, which concerne sinne it selfe, spring from a three-fold ground, and so are three.

1. The enormitie, or heynousnesse of sinne, or an ouermuch thinking vpon a mans owne vnworthinelle.

Cure for the Comfortles.

2. A *strong conceit* ; of a mans *innueterate*, and *long* custome in sinning.

3. An *imagination* that a man hath *forsaken* the truth ; and committed the sinne against the holy Ghost.

2. The impediments to comfort, which arise from the *punishment* of sinne ; are either *outward*, and they are two.

1. The curse or maledictory sentence of the Law.

2. Afflictions, especially too, if they be heauie, and lie long, without any intermission, or ease from them : or *inward*, *within* a man, and that is the terror, and sting of conscience.

In the *second* generall ranke of lets (which containeth those that concerne *God*, and *his will* about *Mans saluation*) are *three* impediments.

1. Ignorance of the will of God, concerning a mans *owne* saluation, and the saluation of others.

2. A particular opinion of a mans selfe, that he is excluded from Gods election, or a doubting that God hath not ordeined him to life, and saluation.

3. A *Nonatian* and *Donatistike* limiting of Gods mercie ; or an opinion, that there is no pardon remaining for them, that fall into sinne, after they haue receiued grace.

These things (I say) which you see to be *nine* in all, doth the Deuill vie as weapons against the distressed, to keepe them from that comfort which the Lord himselfe commands his Ministers to giue vnto them. And these will I handle in order, with their severall remedies. Wherein, if I long insilt, know, it is because the cure of wounded consciences is not so soone, and easily done. And my Masters Commission in the Text, is my warrant for the same.

To beginne with the first ranke, vnder the first head or sort of lets, which Satan seekes, and takes advantage by, against poore soules, by reason of their owne sinnes.

The first whereof is ; The haynous enormitie of sinne, and too great a conceit of a mans vnworthinelle. For no sooner is the poore creature brought by the Ministrie of the Law, to a knowledge, & an acknowledgement of his offences,

1. Generall
let to Com-
fort.

ces, but presently the *haynousnesse* of the same comes to his minde. And he aggravates the same against himselfe by divers Circumstances.

Circumstances to aggravate sinne by.

1. That God is offended and provoked by it.

⁴ Psal. 5. 6. 7.

¹ Isa 59. 2.

2 Circumst. That the Devill (Gods enemy) is joyned withall against God by sinne.

¹ 1 Ioh. 3. 8.

3. Circumst. That the curse is deserved by it, or that he is liable to the curse.

¹ Mat. 7. 23.

² Mat. 25. 41.

² Psal. 11. 6.

For first, he considers that by his sinnes he hath offended an infinite good God; he hath provoked the justice of this good God, to take vengeance vpon him; that he hath hazarded himselfe vpon the rocke of his displeasure; he knowes that *Dauid* speaks true when he saith; *Thou hast* all that worke wickednesse, *thou shalt destroy all that speake lies, the Lord abhorreth the deceitfull and bloud-thirstie man*^k. He knowes that *Esay* speaks true; *Your iniquities have separated betweene you and your God, and your sinnes have hid his face from you*ⁱ.

Secondly, he considers, that by his sinnes also he hath ioyned with the deadliest enemy that God hath, even with the Devill, and hath rather subiected himselfe to his lawes, which are the lawes of death, and damnation, then to the lawes of God; and so hath sold himselfe a slave to that old Serpent, both in body, and soule. He knowes, that *Iohn* saith true; *He that committeth sinne is of the Devill, because the Devill hath sinned from the beginning*^k. And withall, he considereth that to belong to him, and take part with him who is Gods enemy in the superlative degree, is a most haynous, and enormous thing.

Thirdly, he considereth that by his transgressing of the rule of the law, he hath deserved, and is liable to the curse of the law, and that besides all the miseries of this life, he is most worthy to be cast into the lake that burneth for ever, and ever, in the life to come. He knowes that to be true which is in the Gospel, that Christ will say at the latter day, to all the workers of iniquitie; *Depart from me, I know you not*¹. He knowes also that to be true which is in the Psalmes; *Vpon the wicked the Lord shall raine snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their Cup*². Now while these things runne in his minde, to aggravate his owne sinnes, in his owne sight, terrours of soule muster

The Remedie
of the first let.

against him, the Tempter comes, and sets upon him, and hee is so deiefted with the sense of his vnworthineſſe, that he doubts whether any mercie belongs vnto him or no. And for this cause, ſpeake wee Miniſters, as comfortably as wee can, he is not capable of our ſpeeches? If therefore *this* be the thing that troubles *thee*, (whoſoeuer thou art,) that hindereth *thee* from taking comfort: To the end it may be remedied, it ſhall be good for thee to make compariſon betwixt theſe ſixe things. 1. Betwixt *mans ſinne* and *Gods grace*. 2. Betwixt *mans miſery* and *Gods mercie*. 3. Betwixt the *debt* or *guilt of ſinne*, and the *diſcharge*, or *price* that was payde to free from ſinne. 4. Betwixt the *fiſt Adam*, and the *ſecond Adam*. 5. Betwixt the *indignation* or *wrath* of God, and *reconciliation* wrought with God by *Chriſt Ieſus*. Laſtly, Betwixt the *maladie*, and the *medicine*; the *ſinner*, and the *Phyſician*. And in euery one of theſe compariſons, marke thou *where* is the *moſt predominancie*, whether in the *euills*, (that are to condemne) to *condemne* ſinners; or in the *good things* (which are to ſaue) to *ſaue* ſinners.

Fiſt, compare thine *owne ſinnes* and *vnworthineſſe*, with the *grace of God*, and thou ſhalt finde no equalitie. What though thy ſins whereby thou haſt offended God, be *great* and *very great*, whether thou compareſt them with the *Rule of righteouſneſſe*, which thou haſt iwerued from, or with the ſinnes of other men, which peraduenture are not ſo groſſe and haynous as thine; yet God forbid, *this* thought ſhould once come into thee, much more be cheriſhed in thee; that *theſe thine iniquities doe exceed the Grace of God in Chriſt Ieſus*, or that they are *more powerfull to condemne thee*, then that is able to ſaue thee. What ſaith the Apoſtle? *Where ſinne abounded, there Grace hath ſuperabounded*; that is, as P One expoundes it, *The Grace of God doth exceedingly, and aboue all meaſure, exceed the greatneſſe, the multitude, and waight of all ſinnes*. The grace of God freeth all the Eleſt from all their ſinnes; and can the ſinnes of *thee*, who art but *one* perſon goe beyond *this* grace of the Almighty? They cannot, be they neuer ſo innumerable, neuer ſo horrible. Moreouer, the

° Rom. 5. 20.
P Laurent. in
Alexiph.
Pag 95.
Vehementer &
ſupra omnem
modum exupe-
rat gratia Dei
delictorum mag-
nitudinem, co-
piam, & gra-
uitatem.

the grace of God is free, vouchsafed vnto the creature, and conferred vpon it without any merit of its owne. If indeed thou couldest *deserne* any grace at the handes of God, if any *worth* in thy selfe could *purchase* thee any fauour with God, or if thy *unworthines* could *hinder* God from being gracious vnto thee, when he *purposeth* grace vnto thee; well might then the consideration of thy *sinnes*, deteine thee from comfort for euer; and with *Cain*, thou mightest cry out, *my sinnes are greater then can be forgiven*. But inasmuch as *Grace* is *that which is FREELY giuen*, not by the *merits* of the *worker*, but by the *mercie* of the *donour*, it is thy weakenesse to refuse all comfort, because of the *enormitie* of thy offences. Thinke therefore with thy selfe thus; Though mine offences be great, and my transgressions haynous, and so mine unworthinesse very much, yet Lord thy grace exceedes in weight my wickednesse, in worth mine unworthinesse, therefore why art thou so cast downe my soule, why art thou so disquieted within me.

¹ Gen. 4. 13.

² Aug de Grat.

N.T.c. 19. Gra-

tia est qua-

gratis datur;

non meritis

operantis, sed

miseratione

donantis.

Secondly, compare thine owne misery and Gods mercie together. Thy *miserie* indeed is great, it is both *temporall*, *spirituall*, and *eternall*, punishment for sinne. It is as (as¹ one calls it) *abundance of tribulation*, want of consolation, when a man is many waies distressed, and yet by no man is released; yea, so grievous, that by no *meere* creature can it possibly be taken away. Yet for all that, weigh it in the ballance with Gods *Mercie*, and great *loue*, and thou shalt finde it a thousand degrees lighter, and lesser then that. The Lord (saith *Dauid*) is *plenteous in mercie*, Psal. 103. 8. vers. and 11. vers. As the *heauen* is high aboue the *earth*, so great is his *mercie* towards them that feare him. Tell mee, can thy *miserie* moue God to reiect thee? It cannot, if thou turnest vnto the Lord, and seekest his face with thy whole heart. It is thy *miserie*, which is the fittest *Object* of Gods *mercie*, and because he sees thee in a miserable condition, therefore he lookes vpon thee with a pitifull affection. * By how much the larger the field of *miserie* is, by so much the greater is the place for *mercie*; Or can thy *miserie* overcome Gods *mercie*? or can he not release thee out of the same, be it as great as it can bee? I tell thee, the *mercie* of

¹ Conia tribula-

tionis, inopia

consolationis:

quando multi-

fari quis patim-

tur, & a nemi-

ne releuatur.

Augustine.

Quod maior est

miseria campus

id maior est mi-

sericordia loci;

² Idem. Misericordia omnipotens, & misericors omnipotens &c.

- God is an *Almightie mercie*, and a *mercifull Almightinesse*. And our God is as good, and mercifull, as he is infinite, and powerfull. Can then any thing overcome the goodnesse of him who is most powerfull? Besides, if he could not release thee of thy miserie, *Isaiah* would neuer haue said of Christ; *The chastisement of our peace was upon him* *. Neither euer would *David* haue sayd; *As farre as the East is from the West, so farre hath he remoued our transgressions from vs* *. Doe not therefore (thou wounded spiri) despayre altogether in the sense of thy misery, by reason of sinne, but to the greatnes of **THAT**, oppose the Greatnesse of Gods mercie: and to the multitude of thy transgressions, the multitude of his compassions, thinking *Basil. Ma.* often on that of the Prophet; *Who is a God like vnto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercie. He will turne againe, he will haue compassion vpon vs, he will subdue our iniquities, and cast all our sinnes into the depths of the Sea* *.
- ² Mich. 7. 18. 19.

Thirdly, compare the debt of thy sinnes, with the price that Christ payde to discharge thee from that debt; and thou shalt finde, that howsoeuer thou standest ingaged to the Almighty, either to fulfill his law perfectly, or elie to be clapt vp in hell prison perpetually, yet the price of redemption (being his owne blood) which the sonne of God hath payd in lieu of thy engagement vnto God, doth so abundantly exceed thy debts, and demerits, that it were a dishonor done to the Redeemer, to thinke, that there is any degree of comparison betwixt them. That which Christ hath payde to the iustice of the Father for thy sinnes, is a thousand degrees more precious in goodnesse, then thy sinnes, either are, or can be haynous in badnesse; That price is much more forcible to purcha'th thee saluation, then thy debts to plunge thee into the pit of damnation: The debt of thy sinnes is finite, the price of Christ his blood is infinite; now betwixt a thing finite, and infinite what comparison?

Fourthly, Compare both *Adams* together, the first and second, *Adam* and *Christ*; and thou shalt see the great difference

rence betwixt the *one*, to worke thy *condemnation*; and the *other*, to effect thy *salvation*. Doth not the *Scripture* plainly show, that there is *more* merit in *Christ* to *cleere* thee from sinne, then *demerit* in *Adam* to *defile* thee with sinne? That there is *more* power in *Christ* to *bring* thee into *Paradise*, then power in *Adam* to *throw* thee out of *Paradise*?

Fiftly, compare Gods *wrath* and *indignation*, with *Christ* his worke of *Reconciliation*, and how *predominant*, shalt thou vnderstand, the *one* to be aboue the other; That which stirres vp God to *indignation* against a man, is *sinne*, a defect of originall, and actuall goodnesse in the creature; He, who is the effecter of *Reconciliation*, is the *only begotten sonne of God*, the ingrauen character of the *Fathers image*, the *dearling* of his delight, like vnto him, beloued off him. It was the *Devill* that set God and man at oddes, it is *Christ* who sets God and man at one, and there was neuer such *hatred* betwixt God and man by the *Deuills instigation*, as there is *vnitie* betwixt God and man by *Christs act of reconciling* man vnto him: For Satan is not so odious, and *abominable* vnto God, but *Christ* is as *gracious* and *acceptable*, and what the *one* hath done to cast man by sinne out of Gods fauour, the *other* hath done much more to bring man by grace into Gods fauour. Therefore why should the *greatnes* of sinne hinder thee from comfort, (thine afflicted soule standing in need of it) when as Gods anger procured against thee by sinne, through the *Devill*, was neuer so great, but his loue procured for thee by his sonne, is farre greater; if by faith thou canst but get him to worke an atonement for thee.

Lastly, Compare the *maladie* and the *medicine*, the *patient* and the *Physician*. The *maladie* is the *disobedience of man*; the *medicine* the *obedience of Christ*, both actiue and passiue; Thy selfe a mortall man, art the patient, *Christ* the glorious Redeemer, *God-man* is the Physician. Can man doe more to kill his soule, then *Christ*, *God-man*, to cure the soule? Can thy *disobedience* displease God more, then *Christ* his obedience please God? Can the *sore* of thy sinnes doe more to damne thee, then the *salue* of His sufferings to saue thee?

Cure for the Comfortles.

Oh, doe not dare once to imagine it.

Make (O distressed Christian) make I say such comparisons as these are; and let the predominancie of the meanes on God and Christs part to *save* thee, aboue the meanes on thine owne and the Deuills part to *damne* thee; be oft in thy Meditations; and the thought of the greatnesse of thy sinnes, and vnworthinesse, shall not be so forcible to beate thee off from those comforts that doe belong vnto thee. So much of the first let.

2. Let, to
Comfort.

2 Ifa. 5. 28.

6 Rom. 1. 26.

¶ The remedy
of the second
Let

* Marke that
well (so tor-
mented,) to
prevent pre-
sumptuous
progresse in
sinne without
repentance,

A second thing respecting sinne it selfe, which hindreth a person from applying comfort, ariseth from the consideration of a *mans* *living in sinne a long time, and accustoming himselfe to doe euill*. For thus many a distressed soule thinkes with it selfe; I (*being possessed with a wrong opinion of thinges, and calling euill good, and good euill^a*) haue hardened my selfe in euill courses, giuen up my selfe (*as much as in me lyeth*) to a reprobate mind^b, and by consequent, the things that tend to my peace haue I despised, the pannes of death haue I delighted in; many a good motion (*God knowes*) haue I had, many a good Sermon haue I heard, many a checke hath my conscience giuen mee, many a crosse hath God laid on mee, many a blessing hath he denyed mee, much meanes hath beene vsed for mee, much cost hath beene bestowed on mee, and all to bring mee out of my sinnes: but all would not doe; such hath beene the stoutnesse and stubbornnesse of my rebellious heart; impenitently haue I liued, I haue even inured and accustomed my selfe to the trade of wickednesse, and I cannot yet cast my black mores skinne; not yet cleanse my Leopards spotts. Wherevpon, he makes this conclusion; I am out of all hope of any mercie. And all the songs of comfort are but like so many dead tales told in my eares, they belong not vnto ME, they cannot refresh ME.

¶ But to remedie this, it shall be good for the partie so tormented*, to consider seriously with himselfe these two things. First, that the oldest sores cannot exceed the Healers skill. 2. that the most inveterate wounds cannot irritate, or make voyde the promises of God to grant fauour to the penitent at all times. Art thou then dejected with the thought of thy old sinnes. Hast thou

thou liued in sinne, this ten, twentie, thirtie, fortie, yeece or more; and doth the consideration of **THIS**, strike horror into thy soule, and keepe thee from fingring the comforts of the Gospell? Doth *Satan* (who, so long as he had thee in Blindnes, made thee *presume*) now goe about to make thee *despayre*, because thy eyes were opened, and thy heart awakened *no sooner*? Thinke with thy selfe, how that *Christ Iesus*, the *Physician* of Soules, doth call **ALL** those vnto him, *that are weary and heauie laden, that he may ease them*^c. **ALL** ^{Math. 11. 28.} (I say) whether yong or old; and that, *the riches of GODS goodnesse, and long-sufferance* (in bearing with thee so long) *is to lead thee to Repentance*^d. Thinke also that Gods word shall stand, though all the Deuills in hell, and Reprobates on earth, should contradict it. Now his word and promise is this; *If the wicked will turne from all his finnes, that he hath committed, and will keepe my statutes, and doe that which is lawfull and right, he shall surely liue, he shall not die, none of his transgressions shall be remembred against him, in his righteousness that he hath done, shall he liue*^e. It's true thou hast beene an old sinner, and thy *custome* in sinning, hath brought vpon thee a *necessitie* of sinning, and this needles necessitie hath benumbed thy senses, hardened thy heart against good motions, stopt vp thine eare against good admonitions, indisposed thee for repentance, and so by consequent, thou art habituated into all manner of euill. I grant all this to be true. Yet what of this? Wilt thou therefore despayre? and shall thy soule refuse all manner of comfort? Cannot the Lord call into the Vineyard at the *eleventh* houre? Did not he show mercy to the *Theefe on the Crosse*, when he was euen almost at the *last* cast^f. We may say of the gates of Gods mercie, as the Prophet of the gates of the Church of the *Gentiles*; *They stand open continually, they shall neuer be shut day nor night* g. **EVERY** One (saith Christ) *that the Father giues mee, shall come vnto mee, and I will not cast him out*^h. ^h ^{Ioh. 6. 37.} Turne therefore (thou deiected creature) vnto the Lord; say with the Theefe vpon the crosse, *I doe worthily suffer for my sinne; and am worthy to suffer eternall death, Lord remember mee*

1 Luk. 23.

2 Psal 6. 2.

3 Psal 103. 10.

4 Esth. 5. 2.

5 Heb. 13. 8.

A Caution,

3. Generall
Lect.

me when thou comest into thy kingdome¹. Out of a broken and contrite spirit, say with the Psalmist; Lord reprove me not in thy wrath, neither chasten me in thy heauie displeasure². Deale not with me according to my sinnes, neither reward me according to my iniquities³. Put forth, oh put forth the hand of faith, to the Scepter of Christs crosse, I meane the merits of Christs sufferings; as Esther did her hand to the Scepter of Abasuerus⁴. And then although (if Haman; that is, the Devil might haue his wil) death be determined against thee for thy long-living in thy sinnes, yet thou mayest boldly speake thy minde to the Emperour of heauen, present thy supplications before him, and get the damnatorie Letters of death against thee, reueried, albeit, thou hast beene in danger of them neuer so long. Christ came in the last age of the world, that it might appeare, that there is no impossibilitie to saue the oldest sinner in the world. And if (as the Apostle speaketh) He be yesterday, to day, and the same for ever⁵. Why may not the gate of grace be opened vnto thee to day, as well as it stood open yesterday. Much more could I speake to this purpose, but that I am very fearefull to goe ouer-farre, least while I presse this to encourage them, to lay hold on comfort, which are out of measure cast downe with the sight of their long continuance in sinne, some Libertine come to encourage himselfe to goe on in sinne; because he heares the Lord is readie at all times to saue sinners. And (by the way) let such an one know, that the further HE goes on in sinne, the harder it is to repent (for repentance is Gods gift, and they that reiect it, when God offers it, cannot haue it when they list). Now this repentance is a requisite on our part, which vnlesse we performe, wee cannot haue mercie at Gods handes on his part.

A third hindrance to comfort, is an opinion a man hath of himselfe, that he hath committed the sinne against the holy Ghost. He falleth into some sinne against his knowledge, and conscience; So fallen, he thinkes vpon that same speech of Christ; All manner of sinne and blasphemie shall be forgiven vnto men, but the blasphemie against the holy Ghost

Ghost shall not be forgiven vnto men; Whosoever speaketh a word against the Sonne of man, it shall be forgiven him, but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Herevpon thinkes he thus; *Certainely, I am guiltie of this sinne, I haue sinned against the worke of the spirit in mee, the spirit told mee, I should haue done this, and this dutie, and I did it not. The spirit bad me beware of this and this euill, and I haue suffered my selfe to fall into it; oh, I haue blasphemed the holy Ghost, and now I shall neuer be forgiven. What therefore are the comforts of Gods Messengers vnto mee? Let them take them who haue right vnto them, as for me (vile wretch that I am) I haue nothing to doe with them. Thus (I say) the enemie of mankinde, driues the poore soule to reason the case.*

• Mat. 18. 31.
32.

But inasmuch as this strange and vncomfortable fit doth chiefly arise from want of a *right information* in the nature, and qualitie of the sinne against the holy Ghost. Therefore that this may not hinder a Christian from comfort, he must *rightly vnderstand the Sinne against the holy Ghost.* And that he may so doe, first he must know, What it is *not*; secondly, What it *is*.

The remedie,

First, he must know, what it is *not*. It is not euery transgression of the Law of God, whether it be *generall* of the whole Law, or *particular* of some one Commandement; For the Apostle Iohn makes a plaine difference betwixt other sinnes, and the sinne vnto Death, when he saith; *There is a sinne vnto death. All vnrighteousnesse is sinne, and there is a sinne NOT vnto Death.* Marke; There you see that all *vnrighteousnesse*, and the sinne vnto death, (that is, the sinne against the holy Ghost,) are not the same.

1.

What the Sin
against the
holy Ghost
is not.

P 1 Ioh. 5. 16.
17.

Secondly, it is not euery sinne against *Conscience*. For then *Dauid* should haue beene guiltie of it. For no doubt his conscience went, and wrought against him when he committed Adulterie with *Bathsheba*, and Murther against *Uriah*. But it were blasphemie to thinke, that he committed this *Blasphemy* against the holy Ghost.

G

Nor

Cure for the Comfortles.

Nor (thirdly) is it, Euery denyall of Christ through carnall feare, or some other frailtie; For so Peter denied Christ: now no Christian hath any warrant to account Peter guiltie of that sinne.

Nor (lastly) is it euery persecution of the Gospell. For that elect vessel of mercie, S. Paul writes of himselfe, that he
 9 1 Tim. 1. 13. was a blasphemers, a persecuter, and iniurious 9, and yet God had mercie upon him, because he did it ignorantly. Now if God had mercie on him, that is, forgane him, he did not commit that vnpardonable sinne against the holy Ghost, though he persecuted the holy truth of God. Thus wee see what it is not. Well, let vs see then what it is.

What the Sin
 against the
 holy Ghost
 is.

The sinne against the holy Ghost, is, when a man out of the rebellion of his will, on set purpose opposeth himselfe against Christ, and his knowne truth, blasphemeth the Sonne of God, contemneth that sacrifice which Christ did offer up for the Redemption of the Elect, despiseth the Gospell, which he knowes to be the power of
 1 Rom. 1. 16. God to saluation, to euery one that beleueneth 1, and ascribeth the workes of God to the Denill, (as the Pharises did the Miracles which Christ did, to the power of Beelzebub 2) against his
 1 Luk. 11. 15. owne Conscience, and against the illumination and witnesse of the
 & 18. holy Ghost in his heart; and so with a totall, and vniuersall Apostasie, doth fall away in the whole-man from Christ, to persecute with all the powers of his soule, and members of his body, the Gospell which before he professed, and the professors of the same, and that with a finall, and irreconuerable impenitencie. This is the sinne against the holy Ghost. Come on now thou afflicted one, let thou and I reason a little together; Then sayest, thou hast committed the sinne against the holy Ghost, that thou hast. Doeſt thou know, what the sinne against the holy Ghost is? It may be thou hast, after enlightening, fallen into some sin, yea, peraduenture into some grosse sinne. It may be when thou wert tempted to it, the Spirit of God did oppose it selfe in thee against the temptation, and charged thee not to commit it, & yet thou didst suffer thy selfe to be ouercome. It may be, thou hast denied Christ, and either for feare, or shame hast not dared to professe him. It may be, thou hast
 igno-

ignorantly set against the Gospell, and professors of the same. Must thou therefore necessarily conclude, that thou hast committed the sinne against the holy Ghost? Looke backe to what I said euen now. A man may goe thus farre, Pag. 41. and yet not be guiltie of this sinne. Hast thou of *set purpose* opposed the truth, yea, the *knowne* truth? peradventure thou didst neuer *know* it; or knowing it, it may be thou didst neuer *professe* it; Doeſt thou therefore persecute that which thou didst formerly *professe*, and that *maliciously, totally*, bending *thy wit, will, desires, affections, tongue, handes*, and *all* against it; and against them that *fauour and follow it*, and that *too, because* it is the truth, and so that thou art giuen o-uer to *finall* impenitency, canst not *relent* for thy Apostacy? but doeſt *please* thy selfe in it, because thou knowest God is offended by it, and the precious blood of the Sonne of God trampled on by this meanes? Is it thus with thee? I am sure it is not. The tenderneſſe of thy heart, the contrition of thy spirit, and thy heartie desires to come to vnfeined repentance, doth witneſſe that thou art farre enough from *this* sinne. Wherefore let *this* opinion, neither keepe thee from taking the comfort which thou hast *need of*, and *right to*, being in so distressed a condition as thou art in.

Thus haue wee according to our power, remoued the three first letts, respecting *sinne it selfe*, which hinders troubled Conſciences from comfort.

Now come the other three, which concerne the punishment of sinne.

And the *first* of *them*, or *fourth* in *order*, is the *curse*, or 4. Generall
Let. *maledictorie* sentence of the Law. The maledictory sentence of the Law you know is *this*; *Cursed is he that continueth not in all the wordes of this Law to doe them*^c. Vpon the consideration of *which*, the poore soule playes the *Sophister* against himselfe: First, he makes his *Antecedent* thus; *I haue not continued in all that the Law requireth: Nay, I was not onely ſcapen in iniquitie, and conceined in sinne*^d, but also *I haue gone a-*^e *ſide*^f. *I haue broken the whole Law of God: the imaginations*^g *of my HEART haue beene euill, and onely euill, and that con-*

^c Deut. 27. 26.
^d Gal. 3. 10.

^e Psal. 51. 5.

^f Psal. 14. 3.

* Gen. 6.

y Dan. 3. 29.

z Isa. 3. 8.

tinually^x; I haue *SPOKEN* many things amisse, against the God of heauen^y; yea, both my tongue, and my *DOINGS* haue beene against the Lord, to prouoke the eyes of his glory^z. I am altogether become abominable, I haue done no good worke, I haue fulfilled no good Law, no not one. And then he inferres his Consequent; Therefore I, euen I am accursed. Wherevpon, let him heare the sweetest Sermons that can be Preached, he can take no comfort, no consolation in them, vntill this wound be cured, this impediment taken away.

The remedie.

Which that wee may take away, we must tell the distressed of the *active* and *passive* obedience of Christ. 1. He must be told of the *active* obedience of Christ, that Christ hath fulfilled perfectly, in all parts, and in all degrees, the whole law of God for him, according to that which is written. *Math. 5. 17. 18.* 2. He must be told of the *passive* obedience of Christ, that he hath endured the curse of the law, euen the whole wrath of the Father, and that he hath beene obedient to his Father (the Law-giuer) to the death, euen to the death of the Crosse^a. And when he is told of these, he must apply them, and lay hold vpon them, and by occasion thereof, consider with himselfe, that, though he be subiect to the curse, and in regard of his Apostate condition, the Law, be (as the Apostle speaketh) the messenger of wrath, and worketh death^b; that is, telleth him he is liable to condemnation: yet there is possibilitie for him to escape that curse, by the meanes of Christ Iesus.

* Phil. 2. 8.

b Rom. 7. 7.

Tell mee now then (thou humbled soule) doth the consideration of the curse due to thee for the breach of the law, hinder thee from comfort. Thinke with thy selfe; Christ hath obeyed his Fathers will, hath satisfied his Fathers iustice, so that there is no condemnation to them that are in Christ Iesus^c. Why may not I as well as another, by Christ be freed from this condemnation? ^d All my hope is in the death of my Lord, his death is my merit, my refuge, my saluation; yea, my deliverance from so great condemnation, as I haue deserued.

* Rom. 1. 8.

^a Aug. in Manual. c. 22.

5. General Lett.

A second punishment of sinne, which is a first hindrance to comfort, is affliction. When a man lies vnder the heauie hand

of

of God a long time, and hath sought for release many times by prayer to God, by the vse of other honest, and lawfull meanes; and yet can finde none. Still pouertie oppresseth him, still crosse follow him, one losse vpon the necke of another, still paines and diseases torment him. Hereupon he complaines; *Doubtles, God loues me not, these crosses are tokens of the curse which I stand vnder, and the beginnings of the eternall losse of Gods fauour, of the euermore sense of his displeasure, which I shall vndergoe for euermore. And so long as I am in this case, what good can the comforts of the Word doe mee.*

¶ To helpe and heale this; Thou must thinke vpon these foure things. 1. *With what affection God afflicteth his children.* 2. *What endes he aymeth at in afflicting them.* 3. *What examples there be of Gods children that haue endured afflictions.* 4. *What shall be the issue of these afflictions.*

First, I say, thinke vpon the affection that God afflicteth his Children withall. * Not with a wrathfull, and irefull disposition, to wreake his vengeance on them, but with a fatherly, and tender affection, to show his loue vnto them. Hence it is that *Salomon* saith; *Whom the Lord loueth, he correcteth, euen as a Father the sonne in whom he delighteth.* And *Paul*; *Whom the Lord loueth, he chasteneth, and scourgeth euery sonne whom he receiveth.* It is a wrong conceit in thee to thinke God hates thee, becauise he whippes thee. It is rather an argument he loues thee as his sonne, when he beates thee as a sonne.

* Secondly, Consider to what end, God layes afflictions vpon men.

First, to humble them, to conuince their Consciences of their sinnes. For our heauenly Father willeth rather our Repentance, then our punishment. Like as prosperitie is the gift of God to comfort vs, so aduersitie is the gift of God, to admonish vs, that is, of our sinnes. Before I was afflicted (saith *Dauid*) I went astray, but now doe I keepe thy Word. That is, before I was afflicted, I did not know (as One expoundes it) the baynousnesse of my sinne, the greatnesse of thy wrath against it, and so was something secure; did not make that progresse

¶ Remedie.
* Si infirmitate corporis appetendam sibi etiam Apostolus putat absit ut hoc argumento, religiosos putemus a Deo negligi, per quod confirmamus plus amari. *Saluian.* Pro. l. 1.
c Pro. 3. 12.
f Heb. 12. 6.
* Ends of Affliction.

I.
s Iust. Mar. Ap.
2. Penitentiam mauult quam penam pater celestis.
h Aug. Epi. 87.
Res prospera donum est consolantis, res autem aduersa donum est admonentis Dei. vii. de peccato.
p Psal. 119. 71.
Eruditio per tentationes viri est. *Thalass. Heron.* 4. 670.

* 2. End.

^k Chrys: Epist. ad Theod. inducit Deus flagellū, ne id vult vltor prae-
viri delicti, sed ut futura in-
moda prae-
dat, ut reliqua
malitia arceat.

* Quod si, re-
pugnante cor-
poris fortitu-
dine, qua opta-
mus facere non
possumus, infir-
mandum nobis
est carne; ut op-
tata faciamus.
Salu de Pro. l. 1.

^l 1 Pet. 4. 1. 2.

3. End.

^m Vers. 12.
Deus probare
familiam suam
voluit. Cyp.

de Laps. Ser. 5.

4. End of Af-
fliction.

ⁿ 1 Cor. 11. 22.

^o Aug. in Ps. 21

Intelligat ergo

homo, medicum

esse Deū; et tri-

bulationem me-

dicamentū esse

ad salutem, non

panā ad dam-

nationem.

* 2. Remedic.

Ps. 53.

* Et Apostoli-

tiam tormenta

tolerant. Sal.

de Pro. li. 1.

in humiliation, that I should haue made, but now I haue learned humilitie better, and am made more carefull to keepe thy Word. That same of *Jeremy*. Chap. 30. 10. 11. (which our Translations reade thus; *I will correct thee in measure, and not leave thee altogether unpunished.*) Doe some reade thus; *I will correct thee in iudgement, that thou mayest not seeme innocent.* That is, the end of my correcting thee, is to conuince thy Conscience, and bring thee to Repen-
tance.

* Secondly, God afflicteth thee, not onely to humble thee for sinne, but also to bring thee from sinne. ^k God doth not lay his rod upon vs, that he may show himselfe a revenger of sinne past, but that he may cut off future inconueniences, and curbe sinne (in vs) for the time to come; * That so wee may be the fitter to doe what we desire to doe. Saint Peter (in my iudgement) deliuereth this very plainly vnto vs; He that hath suffered in the flesh, hath ceased from sinne, that he no longer should liue the rest of his time in the flesh, to the lusts of men, but to the will of God^l.

Thirdly, God chastiseth his Children, to try them. Be-
loured (saith that Apostle^m) thinke it no strange thing concer-
ning the fiery tryall, which is to try you.

And lastly, to free them from the condemnation of the world; When we are punished, wee are chastened of the Lord, (saith S. Paul) that wee might not be condemned with the worldⁿ.

^o Man therefore must understand, that God is a Physician, and that affliction is a Medicine to saluation, and not a punishment to damnation.

* Thirdly, As thou must thinke vpon the endes for which God afflicteth, so thinke vpon the examples of *them*, who haue beene afflicted: Thou shalt finde Christ himselfe to be a Man of sorrowes^p, euen all his life long, from the Cradle to the Crosse. Neither haue the * Disciples beene about the Lord, nor the seruants about their Master. I thinke thou hast heard of *Ioseph*, of *Moses*, of *Iob*, of *Dauid*, of *Paul*, &c. All these endured the Crosse, and waded through the fire
and

and water of affliction, yea (to vse the wordes of the *Psalmist*,) *The Lord fed them with the bread of teares, and gave them plenteousnesse of teares to drinke*¹. And, yet none of all these were euer the lesse in fauour with God, or despayred of his goodnesse: and wilt thou then doe it, and refuse consolation because of afflictions?

¹ *Psalm. 80. 6.*

Fourthly, and lastly, Meditate vpon the happie Catastrophe, and issue of afflictions; and this issue is two-fold.

⁴ *Remedie*

1. *ioy in this life.* 2. *glory in the next.* First, *ioy in this life*; so speaks the *Psalmist*; *Heauinesse may endure for a night, but ioy commeth in the morning*². Ioy, I say, either springing from the mitigation of thy afflictions, or else from the consideration of the patience that he will giue thee to beare thy affliction; or of the grace he will bestow on thee, to be bettered by thy affliction; or thirdly, from the * totall remouecall of the affliction; and making good that promise, which by *Isaiah* he made to the Church; *For a small moment haue I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with euerlasting kindness will I haue mercy on thee*³. Ioy, I say, arising from some such grounds as these be, will be the effect of thy calamitie.

² *Psalm.*

* *Quod pateris transit, finibus quod acceptum es finem non habebit. Aug. in Psalm. 30.*

³ *Isa. 54. 7. 8.*

Secondly, Consider that *glory in the next world*, shall the afflicted Children of God haue: *No man can be crowned except he conquer, no man can conquer, except he hath a Combate, no man can haue a Combate, unlesse he meetes with some temptation, some affliction*⁴. Wherefore saith *James*; *Blessed is the man that endureth temptation, for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him*⁵.

⁴ *Aug. in Psalm. 6. Nec potest coronari nisi uicerit, &c.*

⁵ *Iam. 1. 12.*

Thinke on these things (thou heauie hearted person) whom afflictions doe presse, and oppresse, and when thou hast thought on them, be at a poynt, and say thus; *Shall the thought of afflictions, lying vpon mee, keepe me from comfort, when as they are tokens rather of Gods loue then haired vnto me, when as the endes are so excellent, that he chastiseth me for, when as I haue the Captaine and Souldiers of the Church for my*

Cure for the Comfortles.

my companions, who haue warred the same warrefare, and when as ioy in this world, glory in the next, are like to be the issue of these my temptations? By the grace of God I will accheere my selfe, and prouoke my heart to fasten vpon these comforts, which the messengers of peace doe bring vnto mee.

6. Generall
Let to Com-
fort.

A third punishment of sinne, which causeth a *sixt* generall Let to Comfort, is the *sting of conscience*. For conscience ioyning with the *law*, and testifying to a mans face, that he is so guiltie as the *law*, (and peradventure *afflictions* too) conuince him to be; horror surprizeth him, trembling takes hold vpon him, so that he can be no *where*, he can doe no *thing*, but still *terror of conscience* is following of him, and haling him (as it were) to Gods Tribunall, before which he knowes one day he shall stand naked, to giue account of all the things he hath done in the flesh. So that when the poore soule should lay hold on comfort, still it is beaten off, by the accusing worke of the conscience. *What? thou (saith Conscience) presume to apply this comfort, and that comfort to thy selfe? What, thou art guiltie of such and such a sinne, committed in such a place, at such a time, after such a manner, against such meanes, &c. Take heed, take heed, what thou doest, &c.*

Remedic.

To cure and helpe this, thou must not onely haue recourse to the *worthines of Christ*, which serues to couer the guilt of thy sinnes; and to thinke seriously vpon the *merit* of his *active* and *passive obedience* (as before I advised thee,) that thou mayest be able to say; *So long as Christ hath acquitted mee, Conscience thou canst not condemne me; for who shall lay any thing to the charge of Gods Elect, it is God that iustificeth**: But also to be very careful to keepe thy conscience, as much *unsported* as may be, by resisting euery temptation vnto sin, by leading an holy, and vnblaineable life, both before God, and men. *Forment of conscience* shall neuer hinder a Christian from comfort, if he endeouours to keepe his conscience *cleere* from the blood of euery sinne, that is, if he doth not wilfully suffer himselfe to be held sinnes prisoner. Checke him, his conscience may, for his *frayltie*, and (for the present) may *eclipse* his comfort; but the terrors of the same shall

* Rom. 8. 33.

shall not be able to hold him in such bondage, as that he shall neuer apply the comforts of the Gospell to himselfe againe ;
** Wouldest thou therefore neuer be sorrowfull ? live well. A good life hath alwayes ioy.* You that take delight in sinne, that please your selues in the workes of darkenelle, not caring what euills you runne into, against the checkes, and to the defiling of your owne consciences, I tremble to thinke what a woefull plight your poore soules will one day be brought into. For if you continue in this wickednesse, the time will come that your consciences will be so terrified, that either your soules, shall refuse all manner of comfort altogether, as it fared with *Cain, Saul, Iudas, &c.* or else it will be a very **HARD** thing for you to be comforted, as *they* proue by woefull experience, whose consciences are *now* awakened, and cannot yet meete with that spirituall content they doe desire: the best cure of a wounded conscience, is to take heed of wounding the conscience.

** Bern. Medit. c. 45. Vis igitur nunquam esse tristis ? Bene vive. Bona vita semper gaudium habet.*

Thus farre haue wee proceeded in handling sixe generall Lets, which spring from sinne, considered in it selfe, and in it's punishment.

There are three more behinde; that respect God, and his will, about mans saluation.

The first whereof (as you may remember) is ignorance of Gods will touching mans saluation. Many soules are in deepe fits of distresse, and will not be comforted, because they doe not know what Gods will is, touching the saluation of their owne soules, and the soules of others. This was the cause of the Taylors distresse, as appeares by the question he made; *Sirs, what shall I doe to be saued.* As if he should haue sayd; *I am altogether ignorant, what to doe to come to saluation, therefore in the perplexitie of my soule, I cry out, what shall I doe.* The soule murdering crew of the Romish Clergie, nuzzle their followers in ignorance, and blindnesse; will not let them know, that Gods will is to saue alone, (as the Prophet speaketh) *I, euen I am the Lord, and besides me there is no Saviour* ^{2.} *Looke yee vnto MEE, and be saued all yee endes of the earth: for I am God, and there is none else: that is,*

^{7.} Generall Let to Comfort.

^{1.} Act. 16.

^{Isa. 43. 11.}

H

none

• Isa. 45. 22. *none else to save but I². There is no saluation in any other (but in Christ) for there is none other name under heauen given a-*

• Act. 4. 10. 12. *mongst men whereby we must be saved, but the name of Iesus^b.*

THIS Will of God (I say) the Romish Doctōrs will not let their people know, nay, they goe about to make them beleue the contrary; *That it is Gods will they should be saved by themselves, and their owne workes should helpe Christ in meriting heauen for them,* (which indeed is quite contrary to Gods will). And hence it comes to passe, that those poore deluded soules, when they come to lie vpon their deathbeds, come, some of them to be tormented, and cannot be comforted.

Others amongst our selues, are very ignorant of what God doth for his cholen ; of the *nature* of Christ, of the *offices* of Christ, of what Christ *did*, of what He *endured*, of what God *willeth in Christ to his Children*. They are very rude and much to seeke in the mayne grounds, and principles of Religion, and hence it is that when God awakens their consciences, it is so hard a thing for them to apprehend comfort ; and though they be now and then somewhat lighted, and accheered at the hearing of some comfortable tydings in the Ministry of the Word, yet it is but a confused kinde of comfort, (they are accheered but they know not how) and so it lasts not, it continues not.

Come to a *third* sort of distressed ones, and aske them why *they* are so heauie ; and their answer is still ; *I am ignorant of Gods will, what he meanes to doe with MEE in another world. I haue no knowledge, no assurance of mine owne saluation, and therefore I cannot be merrie. I cannot take comfort in anything that I heare, say, or doe.*

Remedie.

The best way therefore (you see) to remedie this, is to get a sound knowledge in the will of God, concerning the saluation of man. And this knowledge must be both *Generall* and *Speciall*.

First, get a *generall* knowledge, and that of these particulars.

First,

First, That God doth not will the death of a sinner, but rather that he should turne and live, as the Prophet speaketh ^c. That ^c Ezek 33.11. is, that he doth not delight in the death of any sinner that will returne vnto him; and to roote this knowledge in thee, thou must search and remember these places of Scripture. Ezek. 18. 32. Mat. 18. 14. 2 Pet. 3. 9. 1 Tim. 2. 4. Iob. 6. 40.

Secondly, that it is God *alone* who saueth, and not man himselfe. And to that end thinke on the places before cited, on Isa. 43. 11. Chap. 45. 21. and other such Scriptures, as thou shalt meete withall to this purpose.

Thirdly, that God in wisdom hath found out a meanes whereby, and a way how, to saue those whom he hath a will to saue; and that this meanes is Christ. And to this purpose search these Scriptures. Rom. 3. 23. 24. Rom. 10. 12. 1 Cor. 15. 22. and the like.

Fourthly, when thou knowest all this; That God hath a will to saue sinners, and will saue them himselfe, and that by Christ, (as I thinke none of you all are ignorant of this; for if you should be so, it were a great shame,) then thou must know what Christ is, in regard of his nature, offices, doings, sufferings, and the like; as also what Conditions are required of those that shall be saued by this Christ, viz. that they beleue, and so, what it is to beleue, and how a man may come to beleue, &c. And to the end thou maiest attayne vnto this, thou must not onely attend vpon Sermons, & those Sermons in particular, which serue to informe thee in these principles, but also thou must vse the helpe of Catechismes, and such easie, and familiar Treatises; as doe most plainly, and pithily, handle these and the like grounds. For be thy conscience neuer so much awakened, yet if thou remainest ignorant, and beest without a generall knowledge of these grounds, thou mayest goe with an heauie heart long enough, and finde little ease; speake the Prophets of the Lord as comfortable to the heart of Ierusalem as they can.

Neither must thou onely seeke for this generall knowledge, but also for a particular knowledge, that it is Gods

will to saue **T H E E** thus; by faith in the name of Christ Iesus. And to this end also thou must take all occasions God offereth thee to *heare* his Word. Thou must *search* into the *Scriptures* for the *markes of saluation*. In hearing, and reading, thou must obserue what *notes* are giuen of Gods children, how, they that in Scripture are reported to be saued, haue beene *qualified*, what *temper*, and *disposition*, what *life*, and *conuersation* they haue beene of. And when thou hast so done, compare thy selfe with *them*, measure *thy* disposition by *their* disposition, *thy* actions by *their* actions, *thy* desires by *their* desires? And if thou findest any such correspondencie betwixt *thy* selfe and *them*, as will hold weight in the Ballance of the *Sanctuary*, though thou hast not attained vnto the same degrees with them, know *thou* for *thine owne particular*, that Gods will concerning thee, is to saue *thee*, as well as his will concerning *them*, is, and hath beene to saue *them*.

3. Generall
Let to Comfort.

^d Mat. 20. 16.
And 22. 14.

A second thing about God, and his will, which is the eighth generall Let to Comfort, is an *opinion that a man hath of his Reprobation*: or, a *strong doubting of Election*. For experience shewes, that some there are, who thinking vpon that speech of Christ; *Many are called, but few are chosen*^d, beginne to doubt, whether *they* be of *that small* number which are chosen. They see themselves *called*, that is, by externall Ordinances *called* to the *visible Congregation*. The Word they haue, the Sacraments they partake off, but whether they be *ordeyned to life*, is the thing they cannot be resolved *in*, nay, rather the thing they be resolved *against*; in somuch, that sometimes they are ready to conclude the contrary against themselves, to wit, *That they are ordeyned to death*. And this keepes their hands quite off all manner of comfort for a season.

The remedie.
Two-fold.

1. Theoreticall.

To helpe *this* (if it be the thing that keepes *thee* from comfort,) thou must *know* somewhat, thou must *doe* somewhat.

The things thou must *know* are these. 1. That whom God hath ordeined to the end, he hath ordeined to the meanes,

to be effectually called, sauingly iustified, soundly sanctified. 2. That those whom God hath elected, he hath elected • Rom. 8. 29. them in loue, in *Christ Iesus*, as the Apostle speaketh. *Ephes. 1. 10. 11. 12.* 30.

The things which thou must *doe*, are these. First, thou ^{a Practicall,} must examine thy selfe, what disposition the Lord hath wrought in thee to the meanes which he ordeines *them* vnto, who are *elected*; what disposition there is in thee to vocation, iustification, and sanctification; what *desires*, what *endeuours* are in thee to *either*; what *esteem* thou *hast* of *these*, what necessitie thou *seest* in *these* for *thy selfe* in particular. And if vpon examination, thou findest that thou seest an absolute necessitie for thee to be *iustified* by *Christ Iesus* alone, to be *called* out of the state of darkenesse (in which by nature thou perceiuest thy selfe to stand) *to be sanctified* by the holy Spirit of God. If thou *prizest* these supernaturall things aboue all earthly treasures whatsoeuer, so that thou hadst rather be *called*, *iustified*, and *made holy*, then advanced to a *Lordship*, a *Kingdome*, an *Empire*. If thy endeuours and desires be bent *this way*, if the *temptations* that *oppose* these desires, and endeuours of thine, be tedious vnto thee; and the *meanes* to *further* these desires, and labours of thine, be diligently vsed by thee: thou mayest ascertaine thy selfe, thou art not a Reprobate, but that there is a possibilitie for thee (as *to be*) so to *know* thy selfe *to be* of the number of Gods Elect.

Secondly, Thou must consider with thy selfe, that, as in *Christ*, God doth elect, so the greatnesse of those thy sinnes, which make thee so to doubt of thy election, cannot make God to reiect thee, or totally, and finally to withhold the assurance of thine election from thee.

Thirdly, thou must seeke earnestly after a loue of Gods glory, yea, such a loue to it, as to preferre it aboue thine owne saluation, such a loue as *Moses* had, who rather then God should loose the honour of his mercie in pardoning the sinnes of his people, did wish to be blotted out of the Booke of life^f. Such a loue as *Paul* had, who professed he ^{'Exod. 32. 32'} could

8 See 1 Cor. 9.
3. 4. &c.

could with himselfe accursed from Christ, rather then that his Countrimen, the *Israelites*, who had the outward priuiledges of Gods people, should so dishonour God by walking so vnworthy of their priuiledges as they did 8. I haue knowne some, who haue beene strongly possessed of this opinion, that they haue beene Reprobates, could neuer attaine consolation, and satisfaction, (vse they what meanes they could; prayer, conference, hearing, and the like) vntill they haue come to this poynt; *Am I ordeyned to death, am I reprobate, Gods will be done; I know God will haue glory by my damnation if I be damned; and so long as he shall haue glory by me, his wretched creature, I am content.* Which resolution (bewraying a great loue to Gods glory) hath the poore distressed sinner no sooner come vnto, but the heart hath beene enlarged, and the hand of faith hath beene enabled to lay hold on the promises of the Gospell, and an excellent passage for comfort to the soule hath beene opened.

A Caution.

I speake not this, as though I would haue you thinke, that none who are troubled with the opinion of their owne reprobation, can be rid of it, except they come to *this* resolution: if you should so conceiue mee, you should much mistake mee. But this, I say, to *strive to this*, is a *safe* course, and that *person* that attaines to this, shall not misse of comfort, because a reprobate cannot possibly come to this pitch. Howsoeuer, to get a loue to Gods glory, in some degree or other, is necessary. And therefore to endeuour to *that*, let it be thy care, if thou wouldest haue an *heart* to take, and an *hand* to apply, the comforts which wee Ministers propound vnto thee, when temptations about Predestination doe molest thee.

9. Generall
Let to Comfort.

The third of the three last, or the ninth and last generall Let of all, is to thinke, *That there is no remission for them who fall into sinne after Conversion.* It was the opinion of the *Donatists*, and *Novatians*, that there is no *repentance*, nor *forgiveness*, for them that fall into sinne after they are *baptized*. Such an opiniō the Deuill breeds in the heads of some, who commit sin after they are conuerted, And looke what Scriptures those

Heretiques did vse, to maintaine their groundles opinions; the very same doth their father the Deuill vse to strengthen this his temptation, that he might (if it were possible) prevaile against the elect withall.

These Scriptures are chiefly foure.

The first is in *Luke*. 11. 24. 25. 26. verses. *When the vncleane spirit is gone out of a man, he walketh through drie places seeking rest: and finding none, he saith; I will returne vnto my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he and taketh with him seuen other spirits, worse then himselfe, and they enter in and dwell there, and the last state of that man is worse then the first.*

The second is in 2 *Pet*. 2. 20. 21. 22. *If after they haue escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Iesus Christ; they are againe intangled therein, and overcome, the latter end with them is worse then the beginning; For it had beene better for them not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy Commandement deliuered vnto them, &c.*

The third is in *Heb*. 6. 4. 5. 6. *It is impossible for those who were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, and haue tasted the good Word of God, and the powers of the world to come; if they shall fall away, to renew them againe by repentance: seeing they crucifie to themselues the sonne of God afresh.*

The fourth is in the same Epistle. Chap. 10. vers. 26. 27. 28. 29. *If we sinne wilfully after we haue receined the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of iudgement, and fiery indignation, which shall deuoure. He that despised Moses law, died without mercie vnder two or three witnesses, of how much sorer punishment suppose yee shall he be thought worthy, who hath troden vnder foote the sonne of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite vnto the spirit of grace.*

All

Cure for the Comfortles.

All which places, whiles the offender considereth, thinkes he, *I haue sinned against my conscience, after the Lord* (as I thought) *shewed mercie vnto mee. Wherefore I feare, the Lord hath no will to giue grace and pardon vnto mee.* And so he is plunged into deepe perplexitie, and like *Rachell*, he refuseth to be comforted with the sweetest Evangelicall songs a man can found.

The Remedie
four-fold.

That *this* may be remedied. Foure things must be done.

First, the foure forenamed places of Scripture, must be *rightly* vnderstood.

Secondly, certaine *other* sentences in Scripture must be considered.

Thirdly, the examples of Gods Saints, who haue found fauour with God after their falls, must be thought vpon.

And lastly, out of all these, a Syllogisme must be framed.

1. To vnder-
stand the
Scripture, ob-
iected, aright.

First (I say) the distressed must endeouour to know the meaning of the holy Ghost in those places of Scripture, which the Donatists *did*, & the Deuill *doeth* pervert, to proue impossibilitie of pardon, for sinners falling into sinne after Calling.

The meaning
of that in *Luke*
Chap. 11. ver.
24. 25. 26.

And first, as touching that same place in *Luke*, he must vnderstand, that the drift of our Saviour is either to stirre vp his followers to take heed of securitie, euen after their Calling, and that by two arguments; the one, drawne from the Deuills *diligence*, who, (*Iesuite-like*,) compasseth Sea and Land; is neuer at rest; besetteth all places, dry, or moyst; watered with the Word, or *not* watered; besiegeth all persons, *regenerate*, or *unregenerate*: the other, from the *danger* of securitie, Satan may haue advantage against such a man, and greatly shake the ship of his faith, and conscience, so that the estate of that man shall either *be* worse, or *seeme to be* worse then it was.

Or else, this is his drift, to show, that the estate of the *Jewes* in the time of the Gospell, when, and since, Christ came in the flesh, which is called by S. *Luke* (here) *the latter end*, is worse then their estate *was* in the time of the *law*, which

is there meant by the *beginning*, because the *euill spirit* which did *seeme to be cast out* of them, by reason of their outward priuiledges, was now *too truely* entred into them, as did appeare by their persecuting of Christ, and his Apostles; in somuch, that those dry places of *Heathens* and *Infidels*, in which the *Deuill* had his walke, were better, yea, and are like to fare better then those *Iewes*, notwithstanding, they were daily watered, with the Doctrine, and Miracles of Christ, and his Apostles. For (by Christs owne mouth,) *It shall be easier for Tyre, and Sidon, at the day of iudgement; then for Corazin, Bethsaida, and Capernaum, where most of his mightie workes were done^h. This (I say) is the scope and sense of that place, (as appeares by Mathewes applying of it; Euen so shall it be with THIS generationⁱ); And not that the Regenerate can so fall into sinne, that they shall neuer repent, nor obtaine forgiveness againe.*

^h Mat. 11. 20.
21. 22. &c.

ⁱ Mat. 12. 45.

Secondly, for that saying of *Peter*; Farre is it from the minde of *that* Apostle, to take away all hope of pardon and repentance from the *Elect*, who sinne after they are sanctified. His intent is (much like that which was first sayd of the former place in *Luke*,) euen to perswade Christians to *vigilancie*, to dissuade them from *carnall securitie*, because (for want of watchfulnesse) to fall into sinne, is both a *fearefull* thing, and a *filthy* thing; *fearefull*, because it had beene better neuer to haue knowne the way of righteousness, then after the knowledge of it to forsake it: *Filthy*, because of such an one the Proverbe of *Salomon*^k is verified; *The dog* ^k Pro. 26. 11. *is turned to his vomit, and the Sow that is washed to her wallowing in the mire againe.*

The sense and scope of 2 Per. 2. 20. &c.

Lastly, touching those ^{*} two places in the *Epistle* to the *Hebrewes*, they treat of the sinne against the holy Ghost, which (so farre forth as it concerned our purpose, wee handled before,) and they shew, that such as commit *that* sinne, cannot obtaine pardon, because they *cannot* repent, and *will not* repent. Now *this* sinne, it is impossible for the *Regenerate* to fall into. Wherefore, it must be beleued, that of all things else, the Apostle doth least intend, the c-

The scope of the places in the *Hebrewes*.
^{*} One Ch. 6. 4. 5. 6.
The other Ch. 10. 26. 27. &c.

stablishment of the *Novatian*-heresie, viz. that neither remission, nor repentance, can be giuen to them, who (against their consciences) fall into sinne, after they are regenerate with water, and the holy Ghost¹.

¹ Ioh. 3.

2. Remedie of the last generall let to Comfort.

In the second place, the distressed must not onely thus search after the sence, and scope of these Scriptures, that, by a right vnderstanding of them, he may keepe the tempter off, but also he must often thinke vpon certaine places of Scripture, which doe directly crosse this opinion; And amongst many other (which I referue to his owne reading, as he shall meete with them) vpon these principally.

One in *Isa. 1. 2. 16. 17. 18.* I haue nourished and brought vp children, and they haue rebelled against mee: wash you, make you cleane, &c. Though your sinnes be as scarlet, they shall be white as snow; though they be red like Crimson, they shall be as Wooll.

Marke the place well, you see that though the *Israelites* (whom the Lord stileth by the name of *Children*, yea, *Children* of his owne bringing vp) did rebell against the Lord, yet vpon their repentance, he promiseth to doe away their sinnes, were they neuer so grosse, neuer so grieuous.

^m Chap. 54. from the 4. vers. to the 11.

Another place is in the same Prophecie^m; where wee shall find, that, though *Israell* had playd the *Harlot*, and the Lord had rebuked her for it; yet vpon her repentance, and returning to the Lord God her husband, he promiseth to take away her reproch from her, and with euerlasting kindnesse, to haue mercie vpon her.

Isa. 55. 6. 7.

There is another. Chap. 55. 6. 7. Seeke yee the Lord while he may be found, call yee vpon him while he is neere. Let the wicked forsake his way, and the vnrighteous man his thoughts, and let him returne vnto the Lord, and he will haue mercie vpon him, for he will abundantly pardon.

Another is in *Ier. 3. vers. 12. 13. 14. 22.* Goe and proclaime these words in the North, and say, Returne thou back-siding *Israell*, saith the Lord, and I will not cause mine anger to fall vpon you, onely acknowledge thine iniquities, that thou hast transgressed against the Lord thy God, &c. Returne, O yee back-siding

sliding children, and I will heale your back-slidings: Behold wee come vnto thee, for thou art the Lord our God.

Another is in 1 King. 8. 45. and so forward to the 51. v. *If they sinne against thee, (for there is no man that sinneth not) and thou be angry with them, and deliuer them to the enemy, so that they carry them away captiues into the Land of the enemy, farre or neare, yet if they shall bethinke themselves in the Landes whether they were carried captiues, and repent, and make supplication vnto thee, &c. Then heare thou their prayer, and forgine thy people that haue sinned against thee, and all their transgressions wherein they haue transgressed, &c.*

Let the distressed thinke vpon these places, and consider how that out of all these, it is manifestly apparent, that it is possible for a Christian, that falleth of infirmities, to rise by repentance, and finde fauour at Gods handes, if he will but seeke for it. Neither onely let him thinke on these Texts, and the like; But also in the third place, on the examples of these, who after grace, falling into sinne, haue found fauour. Adam himselfe fell most grieuously, after he was created according to Gods image, in righteousness, and true holines; yea, so grieuous was his fall, that by it, sinne entred into the world, o-
uer-spread all mankind, and death by sinne, as the Apostle speakethⁿ. So that all wee his posteritie rue for it; and are like to rue it for euer, if we be not redeemed by Christ Iesus. Yet Adam found fauour with God; repented of his sinnes, had the nakednesse of his soule couered, with the righteousness of that promised seed, which should breake the Serpents head. What shall I speake of David, of Peter, of Salomon, one committed murther, another denyed his Master, the third defiled his body with strange women, defiled his soule with a strange Religion for a time, and all this they did after Conversion, yet all these repented, all these obtained mercy at Gods handes, and had their sinnes remitted. The one by confession^o; another by weeping bitterly^p; the other by writing the Booke of the Preacher, did testifie both their humiliation, which was renued, and their remission they obtained after their falls.

3. Remedie of the last generall let to comfort.

ⁿ Rom. 5. 12.

^o 2. Sam. 12.

13.

^p Mat. 26. 75.

I 2

Fourthly,

4. Remedie of
the last gene-
rall Let to
Comfort.

Fourthly, when the distressed Christian hath gone thus farre, then he must out of all the three former things frame *this Syllogisme.*

If they peruert Scripture, who from Scripture goe about to proue an impossibilitie of pardon, and repentance for those that sinne after calling. If the Scripture doth proue the contrary, and that there is a place of pardon, and repentance for such, both by plaine testimonies, and manifest examples; then though I (wretch that I am) haue fallen, I may both come to repentance, and obteyne forgiveness. But they that from Scripture would proue an impossibilitie of repenting, and getting pardon for sinne after calling, doe abuse the Scripture. And the Scripture doth proue the contrary, both by expresse testimony, and example. Therefore I, though I haue fallen, may rise by repentance, and recouer the sight of Gods face, and fauour againe.

5. Remedie of
the last gene-
rall Let.

To adde one thing more, besides all this, a man must be sure to shunne the societie, and company of *Anabaptists*; For they are the instruments that the Deuill doth vse, to renue this *Donasticke* heresie againe. If a man keepes company with them, he shall heare them buzzing *this* into his eare, (with Scriptures in their mouthes for it too) *that a man cannot repent, if he sinne after calling; God will not forgine him; he shall fall finally, to his euerlasting destruction.* Damnable, dangerous, infectious Doctrine. Take heed, take heed, of such, as thou louest the comfort of thy foule.

Thus, if thou, that art tempted, to thinke that after calling thou canst not repent, and be forgien if thou sinnest, and so canst take no comfort, becaule thou seest that *thou thy selfe* hast sinned after *thy* conversion, wilt but make vse of *these Remedies.* 1. Vnderstand rightly the *places* brought in for the maintenance of *this* groundles opinion. 2. Thinke on *testimonies* that proue the *contrary.* 3. Consider the *examples* of them, whose falls after calling haue not altogether excluded them from the fauour of God, from returning to God. 4. Out of *those* premises, if thou canst inferre such a comfortable Conclusion, as I set downe euen now. And lastly, auoyde the company of *Anabaptists*, and too familiar con-

ver-

versation with them. Yea, and of *Papists* too. *These* Rules (I say) if thou wilt follow; *this* opinion, *this* temptation, shall not be able to hold thy soule in bondage, nor keepe thee from apprehending & applying those comforts which are thy portion.

Now haue I done with the nine *generall* impediments, that hinder men from Comfort. Besides these *generall* (as I told you in the beginning) there are *speciall*. Which peradventure you doe now expect. But because they are so *many*, and so *diuers*, as the temptations be, with which the Deuill doth oppose the peace of a good conscience, in euery particular Christian in the world; I should exceed the bounds, and limits of this Text, if I should now discourse of *them*. And moreouer, there is neuer a comfort in any Doctrin, that wee Ministers can deliuer, throughout the whole course of our Ministry, but it hath some let, some impediment or other; which impediments wee must direct that doctrine against, so farre forth as there is force and vigour in it, to remoue it. Wherefore, let this suffice for the *third Branch* in our Text, *the partie that giues Commission to Ministers to comfort Gods people; God, [saith your God]*.

THE *fourth* followeth, which is, the repetition of the Fourth Part. phrase three times; *Comfort yee, comfort yee, speake comfortably, (or) to the heart*. The words haue beene opened already, by that which hath beene so largely deliuered out of them; onely for the more fully handling of them, these *three questions* (so farre forth as they concerne this fourth particular) must be moued, and answered.

First, why the Lord speakes *three times*, *Comfort yee, comfort yee, speake comfortably*.

Secondly, why he makes mention *twice* of the *parties* whom he commandes the Prophets to comfort; calling them in the first verse, *My people*; in the second verse, *Ierusalem*.

Thirdly, why in the third place, he changeth the *phrase*,
I. 3. which.

Cure for the Comfortles.

which he had doubled in the first verse, *Comfort yee, comfort yee*, into other termes in the second ver. viz. *Speake comfortably*; or, *Speake to the heart of Ierusalem*.

These questions, (because I conceiue them to be very pertinent to our purpose) will I handle in order, answering them, and obseruing some such things from them, as God shall direct vnto. And all with as much breuitie as I can.

I.
Answ. to the
first Quest.

1 Ioh. 14. 26.
Ch. 15. v. 26.

To the 1. if I should answer, that the words are thrice repeated, to note out the *Trinitie*: (*comfort yee*, saith the *Father*, *comfort yee*, saith the *Sonne*, *Speake comfortably*, saith the *holy Ghost*,) it were not improbable, because the workes of the *Trinitie* toward the creature, are vndiuided. And though the *holy Ghost* be called, *THE Comforter*^r, in regard of his immediate infusion of comfort into the soule, yet both the *Father* and the *Sonne* haue an hand in *that* worke; and *all* the three persons doe equally ioyne together, in imposing the charge, and commission of comforting vpon the Ministers of the Gospell.

Answ. 2.

But to answer more directly. I thinke the reason of the repetition, is to encourage the *Prophets* of the Lord to this office of comforting, against the discouragements they should meete withall. Whether wee conceiue the Lord to speake to the *Prophets*, in the time of the *Babylonish Captiuitie*, (according to the *literall* sense) or to the *Ministers of the Gospell* since *Christ* (according to the *Mysticall*). We must vnderstand, that the Lord doth not giue them a bare cōmission, but he *doubles*, he *trebles*, the charge vpon them, to encourage them; to *embolden* them to *Comfort his people*, according to the *talents* he hath giuen them, and the *occasions* to comfort he shall afford them. As if he should say; *Comfort yee, comfort yee*; if any thing discourage you from it, whether doubt of *sufficiencie* in your selues, or doubt of *successesse* in your endeuours, say I, euen I the Lord set you on worke, and therefore once againe I say, *speake comfortably*, be not disheartened from your dutie.

Whence obserue thus much:

Doct.

That Gods Ministers haue neede of encouragement from the Lord, in the execution of those duties that belong to their Ministeriall

steriall function. Had there not beene need of *this*, the Lord would neuer haue so *inculcated* and *iterated* this same phrase here; *Comfort yee, comfort yee, speake comfortably.* Had there not beene neede of this, our *Sauour* would neuer haue so encouraged his *Disciples* as he did, when he sent them abroad into the world, to Preach the Gospell; *What I tell you in darkenesse, that speake yee in the light, and what yee heare in the eare, that Preach yee on the house tops.* And feare not them which can kill the bodie, but are not able to kill the soule? Had there not beene need of this, the Lord would neuer by *Visions* haue encouraged *Ananias* to goe, and instruct *Paul*; *Peter*, to goe and teach *Cornelius*^u; *Paul*, to goe and Preach at *Macedonia*^{*}; and in *Corinth*^x.

¹ Mat 10. 27.
28.

¹ Act. 9. 10. 15.

^u Act. 10. 19.

^{*} Act. 16. 9.

^x Ch. 18. 9. 10.

Reason.

Need indeed haue they of incouragement. For why? they meete with obiections *within*, with oppositions *with- out*.

1. With obiections *within*. Be they to *threaten*, and *re- prone*. This is suggested vnto them; *Thou wilt displease thy friends, cause them to estrange their countenance, to withdraw thy maintenance, provoke them to doe thee a displeasure, to trouble thee upon euery occasion of advantage against thee. It is good keeping in a safe skinne, to haue euery mans loue, if it may bee; therefore be not so bitter, so tart, winke at small faults, thou mayest warrantably doe it, &c.* Be they to *Comfort*? THIS will be obiected; *If thou takest this course, the wicked will be encouraged, the godly will sometimes be offended, they will thinke of thee, thou art too milde with offenders, not rough enough with sinners, a Publicans friend, &c. Wherefore howsoeuer thou tea- best, teach no comfort.*

Secondly, As they meete with *inward obiections*, to hinder them in the course of their *Ministry*, so with *outward opposi- tions*, to dishearten them. Let them but behaue themselues *faithfully* in their places. By their *sedulitie* in *labouring*, let them but conuince *dumbe loyterers*; by their *fidelitie* in *ad- monishing*, let them conuince *glorying flatterers*; and it is la- mentable to thinke, how some of their *owne household*, will be at enmitie with them; Mockers will scoffe at them,
Maile-

Maſſe-mongers diſgrace them, Raylers revile them, Backe-biters ſlaunder them, the Reproued ſmite them, and ſometimes, none of the meanest in power and policie, *ſecretly* plot, and *openly* practiſe, what miſchiefe, and euill they can againſt them. Haue they not *neede* then, yea, *great neede* of encouragement from the Lord in their Function? *Ezekiell* had need be *ſet vpon his feete by the hand of the ſpirit* ^v. *Ieremy* had need be emboldened; *Be not affrayde of their faces, I am with thee to deliuer thee* ^z. *Paul* had need be encouraged; *Speake Paul, hold not thy peace, I am with thee, no man ſhall ſet on thee to hurt thee* ^a. When as theſe croſſes are ſtrawed in their way, and they haue theſe, and the like occaſions of diſcouragement againſt them.

^v Ezck. 2. 2.

^z Ier. 1. 8.

^a Act. 18. 9.
10.

Vſe.

The onely Vſe to be made of this, is to perſwade the hearers of the Word, to put vp their prayers vnto the Lord, on the behalfe of their *Minifters*, that he would be pleaſed to encouragethem in their calling. For that which Miniſters ſtand in need of, muſt be begg'd at the handes of G O D. Encouragement from God they ſtand in need of, therefore muſt *that* be ſued for, for them. A notable *Exhortation* TO this, doth *Paul* giue the *Ephesians*; *Make ſupplication not onely for all Saints, but alſo for mee, that utterance may be giuen vnto mee, that I may open my mouth B O L D L Y, to make knowne the myſterie of the Goſpell, for which I am an Embaſſador in bondes, that therein I may ſpeake boldly, as I ought to ſpeake* ^b. A notable *Example* F O R this, we haue in the *Belleeuers at Ieruſalem* ^c, of whom it is ſayd, that (when they heard of the malice of the Magiſtrates againſt the *Apoſtles*, *Peter & Iohn*, and how they diſcouraged them in the worke of their Miniſtry) *they liſt vp their voice with one accord, &c.* and ſayd, *Lord, behold their threatnings*, that is, the threatnings of the officers, *and grant vnto thy ſervants, that with all boldneſſe they may ſpeake thy word.* An *exhortation* neceſſary to be embraced, an *example* worthy to be imitated. Whoſoeuer therefore thou beſt, who art wont to goe to the throne of grace in *prayer*, remember vnto God, *Vſ* that are appoynted to labour amongſt you for your ſoules good, and amongſt

^b Ephes. 6. 19.

20.

^c Act. 4. 24. &c.
to 31.

Verſ. 29.

mongst the rest of your petitions, intermingle this, *Lord, giue thy Ministers courage, and boldnes to conuince, to reprove, to threaten, to perswade, and to comfort; whatsoeuer oppositions, to hinder them in either, they doe meete withall.* A better pleasure you cannot doe vs, should you bestow a great part of your earthly treasure vpon vs. I am perswaded, wee fare the better, and are the bolder for your Prayers, who doe this fauour for vs. And had but you, who haue neglected this dutie, the conscience, and the grace to performe it for vs; our paynes would be more profitable, and our labours more comfortable vnto you. It is a greater sinne then you are a-ware off to neglect *THIS*. It is an excellentier dutie then you thinke it is, to performe *THIS*. The Lord therefore of his goodnesse, fit you for it, encline you to it, and enable you in it. *Amen.* This for the first Question. The second followeth.

Why the holy Ghost directeth *Esay* to make mention twice of the parties to be comforted, calling them first [*My people*] and then [*Ierusalem*]? Quest. 2.

I answer. He doth it for explications sake, to show, by the terme [*Ierusalem*] whom he meanes by [*My people*]: And to giue vs to vnderstand, that the captined, and afflicted inhabitants of *Ierusalem*, were Gods people, notwithstanding, their affliction, and bondage in *Babylon*.

Ans.

That an afflicted people may be Gods people. Affliction which lighreth, and lyeth vpon a person, vpon a people, is no argument, that that person, or people, is none of the *Lords*.

Doct.

An afflicted people may be Gods people.

Iob was afflicted, yea, grieuously afflicted, with the losse of his substance, with the death of his children^d, with botches in his body^e, with terrors in his soule^f, yet *Iob* was a *Childe of God*, and God was *Iobes* God, as God himselfe testifieth, when he saith to Satan, *Hast thou considered MY SERVANT Iob* g. *Dauid* complaines, *I am poore and needie*^h; He speakes of the day of his troubleⁱ, yet notwithstanding, he calls God *HIS GOD*; he stiles himselfe *GODS servant*^k; *Oh thou MY God, saue THY servant*, &c. The Church in the Canticles is sayd to be blacke

^d Iob. 1. 13.

14. &c.

^e Iob. 2. 7.

^f Iob. 6. 4.

^g Iob. 1. 8.

Chap. 2. 3.

^h Psal. 86. 1.

ⁱ Vers. 7.

^k Vers. 2. 12.

16. & alibi.

¹ Cant. 1. 6.

^m Ch. 2. 2.

^a Cant. 5. 6.

^o Ch. 2. 16.

Chap. 6. 3.

Chap. 7. 10.

^p Luth. in Isa.

Pag. 414. Est

enim Deus af-

flictorum &

humilium.

Vse.

^p Isa. 59. 2.

^p Hof. 1. 9.

by the *Sünnies* looking vpon her¹, is called a *lillie among thornes*^m, that is, scorched with the Sunne-beames of *afflictions*, scratched with the *thornes of temptations*, yea, goes vp and downe with an *heauie heart*, *moning and mourning for her Beloued*ⁿ. Yet for all her *outward aduersitie*, and *inward perplexitie*, shee is bold to professe thrice at the least in that Booke; *I am MY Beloueds, and my Beloued is MINE*^o. Now what meane all these authorities, if troubles and calamities were an argument of a *Non-communication* with God, of a *separation from God*? It must of necessitie be concluded, that *God is the God of the afflicted*^p: and the afflicted may be his people. There is no vnlikelihood of it; there is no impossibilitie for it.

This poynt is of Vse to censure, and confute, all those that will passe *censure* vpon *others*, that will passe *sentence* against *themselues*, that they are none of the *Lordes*, by reason of the *afflictions* which they are burdened with, which they grone vnder. These consider not what they should consider; that the *Iewish Bond-slaves in Babylon*, the *distressed inhabitants of Ierusalem* may be, and were the *people of God*, notwithstanding their *trialls*, and *temptations*. I remember indeede, that the Prophets doe more then once tell vs, that *sinne* doth make a divorcement betwixt God and vs. *Your INIQUITIES* (saith *Isaiah*,) *haue separated betweene God, and you*^q. And in the *Prophecie of Hosea*, we may reade that when the people playde the *HARLOTS* by committing *IDOLATRY*, then indeed the Lord biddes the Prophet to call them by the name of *Loammi*; or, *No people of mine*; or, *Yee are not my people, and I will not be your God*^r. But wee doe not reade any where (that I can remember) that a people must of necessity be quite forsaken of God, or that God cannot possibly be their God, because they are afflicted. *Transgression* is a signe of *separation from God*, if a man liues wilfully in it: *temptation* is not so. It is *rebellion* rather then *affliction*, *iniquitie* rather then *aduersitie*, that is an argument of *no communion* with God. Will *Atheists* condemne *professors* as *hypocrites*, because many are their crosses? Will *Pa-*
pists

pists conclude Protestants to be Heretiques, because great are their troubles: If they doe, they doe that which they haue no warrant for, their opinion is reasonles, their conclusions are groundles. Or will the weake Christian argue against himselfe, that he is none of the Lordes, becaule he is afflicted? I tell thee, God may be thy Father although he doth scourge thee, thou mayest be Gods childe, although he doth chastise thee. These vncharitable censures vpon Gods children, these vnreasonable conceits against mens selues, ought not to be; A deale of mischief comes of them; Thou must labour with thy selfe hard against them, least they bring thee to that measure of vncharitableness against thy brother, and that hard conceit against thy selfe, which thou wilt hardly be able to withstand, much lesse conquer, and ouercome.

From the second come weeto the third Question, Why the holy Ghost changeth the phrase [Comfort yee, comfort yee] into this phrase, [Speake comfortably to the heart]? *Quest. 3.*

The answer is; That the spirit of God doth this, to show vs, what the thing is, whereby Ministers doe declare themselves to be Comforters. viz. By SPEAKING, or PREACHING comfortable things. Whence I could obserue thus much; That the PREACHING of the WORD is the Conduit of Comfort. THAT is a meane, whereby the Lord doth conuey comfort into the soule. *Answ.*

No maruaile then that the Deuill doth so much labour to keepe distressed soules from the Preaching of the Word: He knowes that if there be any way in the world to debarre them from comfort, this it is, euen to detayne them from the Word. * But let not the afflicted yeeld vnto him in this; For if euer they would haue Gods Ministers to be their Comforters, they must heare them when they Speake, and PREACH Comfortable. The Waters of consolation are wont to flow out of the Sanctuarie; and it is the TONGVE of the Learned, which the Lord vseth as a speciall instrument, to minister a Word of Comfort in due season. I cease to prosecute this poynt, because I haue spoken something like it before. *Dost. 1.*

Doct. 2.

The poynt which I chiefly purpoſe from this Queſtion, is this ; *That then the Word of God is Preached effectually, when it is Preached to the HEART. Then Miniſters are right Comforters, when they Speake comfortably to the HEART. Then are they right Inſtructers, when they teach the Heart, and informe the iudgement. Then are they right Admoniſhers and Reprouers, when their reproofes, and admonitions are directed to, and doe worke vpon, the Conſcience. Then are they right Counſellers, when their exhortations, and perſwaſions, doe moue the HEART, and worke vpon the affections. In a word, then their meſſage is a powerfull meſſage, a meſſage of authoritie, when it hath a paſſage TO, and entertainment IN, the Soule of an Hearer. Then did Eze-kiell, and Daniell Preach effectually to the Iewes in Captiuitie, when thoſe afflicted Captiues were comforted in their hearts by their Sermons. Then did Peter Preach effectually, when his Sermon went to the heart of them that crucified the Lord of glory^c. Then did Chriſt and his Apoſtles Preach effectually, when their hearers beleened on Chriſt^e, and had Satan caſt out of their hearts like lightening from heauen^u. Then did Paul Preach effectually to Lydia, when her HEART was opened at his Sermon*. Then did Apollo Preach mightily (as the Text ſaith) or powerfully, when he did convince the Iewes, that is, make manifeſt to their Conſciences, that Ieſus was Chriſt*. The Apoſtle calls the Goſpell of Chriſt, the power of God to ſaluation^y; But to whom ? To e- uery one that beleeneth. Now beleenuing, or Faith (you know) is a grace wrought in the heart ; What therefore doth that ſpeech of the Apoſtle intimate vnto vs, but that then the Goſpell is Preached effectually, when it is Preached vnto the heart.*

^c Act. 2.^e Ioh. 10. 42.^u Luk. 10. 18.

* Act. 16. 14.

* Act. 18. 28.

^y Rom. 1. 16.

Reason.

The Reason is, becauſe the Preaching of the Word, howſoeuer it be a vocall and an outward thing, yet it is a Spirituall Ordinance of God. Now Spirituall Ordinances haue then, beſt efficacie, when they worke vpon, and are directed to, the Spirituall part of man, the Heart ; that is, the underſtanding, will, and affections.

Cure for the Comfortles.

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Use.

A Doctrine very Vsefull for *Ministers*, if they would Preach *effectually*; for *People*, if they would *heare effectually*. Wee Ministers, when wee Preach, must strue to bring Gods Word to your *HEARTS*; you People when you heare, must bring your *Hearts* to Gods Word. If wee Preach to you onely to tickle your eares; if you heare vs onely to haue your *eaes delighted*, not your *hearts affected*, wee may both of vs loose the fruit of our endeouours, in *speaking*, and in *hearing*. Speake to the *HEART* of *Ierusalem* then oh you Prophets of the Lord; Bring your *Heart* to be spoken to, oh *Inhabitants* of *Ierusalem*. Submit your vnderstandings to the *WORD* wee Preach to haue them enlightened, your iudgements to haue them informed, your wills to haue them made obedient, your affections to haue them made holy. *My sonne*, saith the Lord by *Salomon*, *giue me thy heart*². If you would be our sonnes in the faith, ² Pro. who Preach the Word of faith vnto you, giue vs your *hearts* as well as your *eaes*; resigne vp the powers of your *soules* to the *doctrines* wee teach, to the *comforts* wee giue, to the *reproofes* wee rayse, to the *perswasions* wee deliuer, out of the Word, according to the Word. As it is a sinne in *VS* to amaze your eares with vncouth straynes, to feed your humours with flattering wordes. So it is a sinne in *YOU* not to strue to *understand*, when wee bend our selues to speake to your *capacities*, not to submit your *Soules* to our Masters Message, for *conuiction* to your *stout hearts*, for *consolation* to your *heauie hearts*, for *vinification* to your *dead hearts*, that they may be quickned vnto that which is good, when you may see that wee endeavour with our vtmost power, to speake to your *Consciences*. Is God pleased, thinkest thou with thy *bodily* preience in the Temple, when the baytes of the Deuill, the pleasures of the flesh, the profits of the world, haue caught, and taken full possession of thy *heart*? How can Hee? God is a *Spirit*, and *He will be serued in spirit and truth*². I am sure, if wee Ministers, should fill your eares ² Ioh. with the frothy sentences of mans wisdom, in stead of the heauenly straynes of Gods wisdom; if wee should neglect

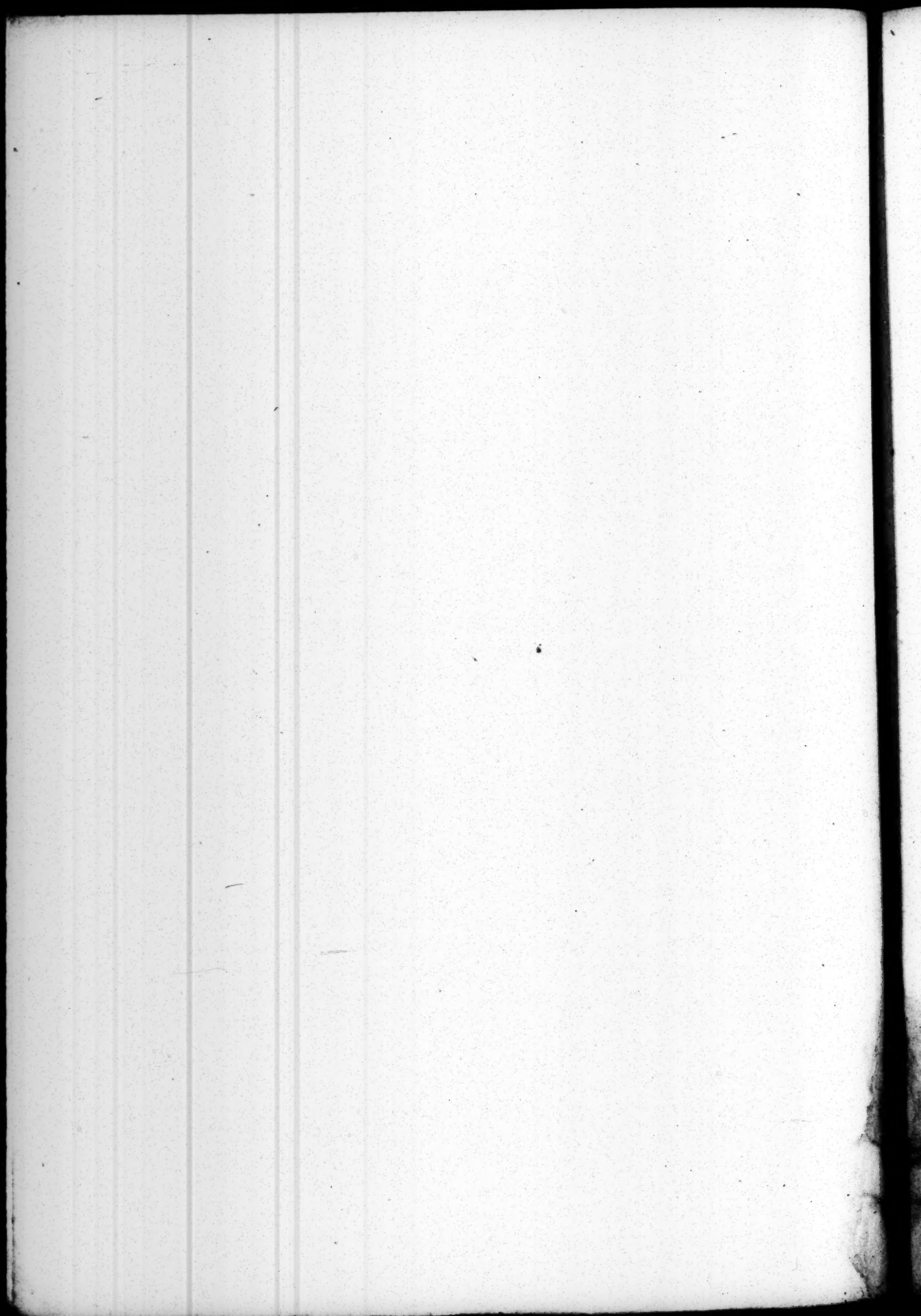
Cure for the Comfortles.

the *profiting* of your *heartes*, for the *pleasing* of your *eares*, God would be displeased, and greatly displeased with *V S.* Can *your* sacrifice then (who are hearers) of giuing *your eare* to Gods Word, whiles in the meane time *your heart* is away from the Word, be acceptable vnto him? It cannot: nor yet can be profitable to your owne soules. Thy *hard* heart might haue beene *softened*, thy *broken* heart might haue beene *healed*, thy *minde* might haue beene *enlightened*, thy whole *inner man* might haue beene *reformed* long ere this time, (thou hauing heard so many Sermons as thou hast heard) had but thy *heart* beene *heere* when wee haue *Preached* vnto thee. We haue Preached the *terrible* things of the *Law*, and thou art still *obdurate*. What is the reason? thy *heart* hath beene consulting with thy spirituall enemies, while we haue beene telling thee of the fearefull curses that belong vnto thee*. Wee haue Preached the *sweete* things of the *Gospell*, and still thou art *disconsolate*. What's the reason? Thou wouldest not let thy *heart* be spoken *comfortably* vnto; and that *heart* of thine hath rather *credited* the *fearefull* temptations of the Deuill, telling thee *that such comforts belong not vnto thee*, then *beleened* our message, when we haue told thee, yea, proued vnto thee, *that such comforts doe belong vnto thee*. Wee haue opened the Word *cleerely*, and yet thy *minde* is not *enlightened*: wee haue *reproved* *senerely*, and yet thy *conscience* is not *convinced*; wee haue *perswaded* as *forcibly* as wee could, and yet thy *wayes* are not *reformed*.

* *Amantes fistulas non possunt attendere sermonibus, si audiant fistulam.* Arist. Ethic. l. 10, c. 1.

What's the reason of this? Wee haue piped, and thou hast not danced. Thy *eye* hath *seene* vs, thy *eare* hath *heard* vs, but thy *heart* hath not regarded the things which we haue deliuered.

F I N I S



S I O N S
S V V E E T S :

O R
T H E S P O V S E S
S P I K E N A R D ;

A N D
M Y S T I C A L L M Y R R H E

B Y
T H O M A S B A R N E S.

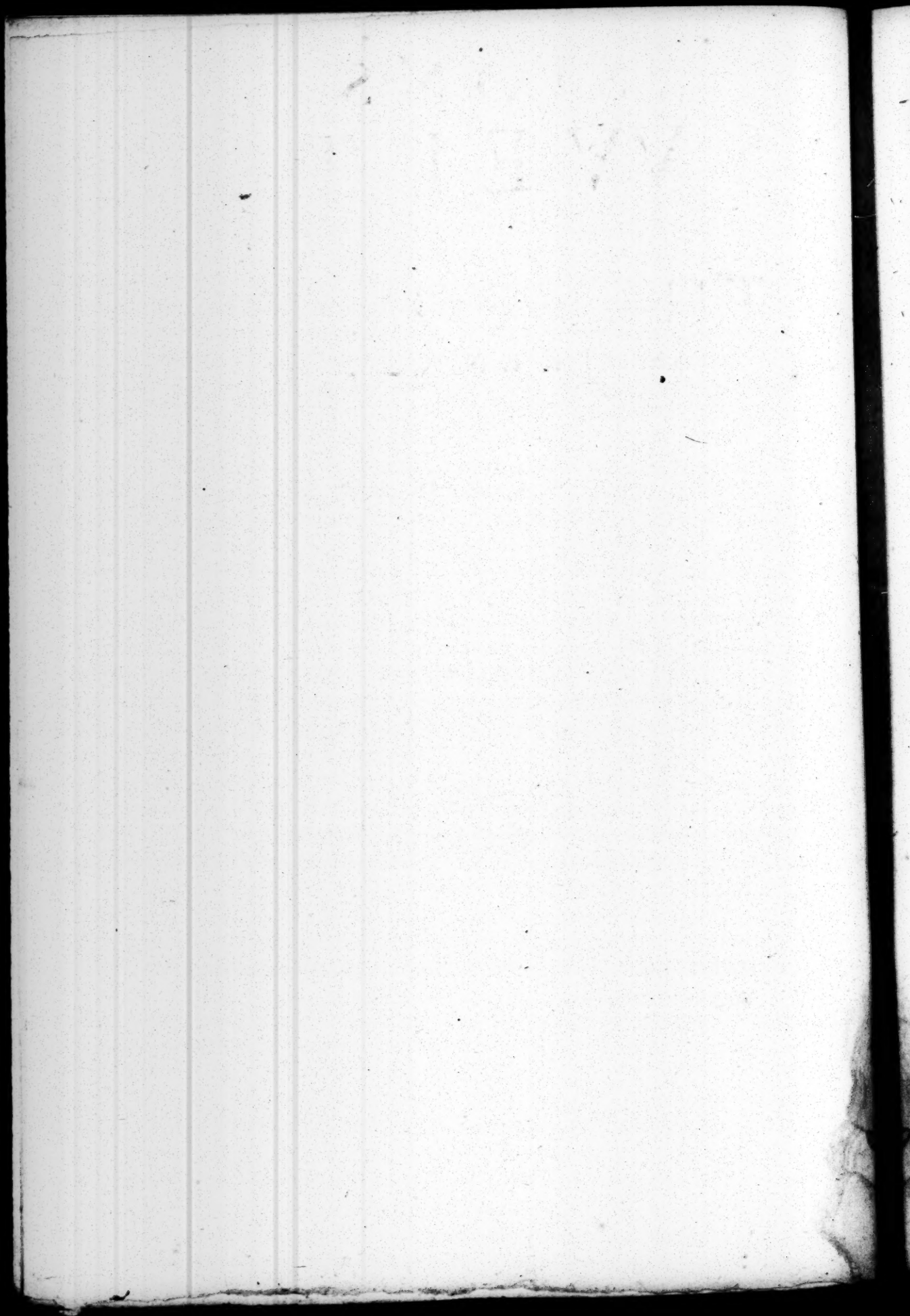
Preacher of Gods VVord at *S^t Margretts*
in *New-Fish-streete*. L O N D O N.



L O N D O N

Printed by I. D. for *Nathaniell Newbery* :
and are to be sold at his Shop at the signe
of the *Starre* vnder *S^t Peters Church* in
Corn-hill, and in *Popes head Alley*,

1 6 2. 4.





T O
T H E R I G H T
W O R S H I P F U L L,

the Lady *Barrington*, Wife to

Sir *Francis Barrington*; the Lady *Eliott*,

Wife to Sir *T. E.* the Lady *Barnardiston*,

Wife to Sir *Nathan. B.* and *M^{rs} Ioanna*

Mildmay, of *Tarling-hall* in *Essex*; -

the ioy of the justified, in *Christ*

the iustifier, wished.



When first I consulted with my selfe, under whose protection I might send abroad these Sweets of Sion, [THE SPOUSES SPIKENARD, and MYSTICALL MYRRHE] my thoughts fell (Right Worshipfull) upon you foure. And, after some conflicts with inward cauills, I did resolute to make bold with all your names; and so much the rather, both because, in another Treatise sent forth with this, I haue made as bold with your Worshipfull yoake-fellows: as also in regard, the matter handled in these Sermons is such, as be usefull to your soules, as well as any of theirs, who are true members of that CHVRCH, and by faith made one with that SPOUSE, whom the whole Booke of Salomons Songs, (out of which I haue cull'd these Sweets) in a most sweete, and heauenly streine

The Epistle Dedicatory.

doth treat of. I dare say, that were it not for the Authors wants, here you should finde, and meete with that, which would be both for direction, and consolation; Direction in your carriage, in respect of what you owe to Christ; consolation, for your conscience, in regard of what you reape by Christ. For I am sure, that parcell of Scripture, upon which these Meditations are, doth afford such Rules, such comforts pregnantly, plentifully. In it we haue Christ his loue, the Church her loyalty. Christ his loue vnto his Church, sitting as a King at Table with her, communicating his grace, and fauour vnto her, in the Ornaments, and Ordinances wherewith he hath endued her. The Church her loyalty vnto her Christ: first, presenting him with her Box of Spikenard, her faith and good Workes: secondly, praying him for his Bundle of Myrrhe, the pardoning of her sinnes, the refreshing of her soule: thirdly, professing shee would neuer forget the greatnes of his loue, and would endeuour to keepe the sence of his kindnes. This loue of that great husband I wish you the sweet of, with a daily encrease of it, more and more. This loyalty of the Sponsee I doubt not but hath beene yeelded by your Worshipers now, to Christ the head. The blessing vpon these labours, I craue of God; the Patronage, the acceptance, of these endeuours I beg of you. Which (RIGHT WORSHIPFULL) may I but obtaine: God, for that his blessing, shall haue my prayses, You for your acceptance shall haue his prayers, who is

*Your Worshipers to be commanded in
any Christian service to his power;*

THOMAS BARNES.



THE SPOVSES SPIKENARD.

Canticles 1. 12. 13. 14.

12. *While the King sitteth at his Table, my Spikenard sendeth forth the smell thereof.*
13. *A bundle of Myrrhe is my welbeloved vnto me, he shall lie all night betweene my breasts.*



Three Workes did Salomon Write, that the Church of God might be the better for that Wisedome which the God of Wisedome bestowed vpon him, *Proverbiall Sentences, Powerfull Sermons, and Parhetirall Songs*: which Workes in Canonickall Scriptures, are knowne by these names, *Proverbs, Ecclesiastes, Canticles*, each of which

B

con-

The Epistle Dedicatory.

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B

con-

The Spouses Spikenard.

containeth in it most excellent and heavenly matter, but the sweetest of all the rest is this Booke of the *Canticles*. Wherein, vnder a continued *Allegorie* in the forme of a *Pastorall Elegie*, this heavenly inspired Poet doth breath out the melodious straines & passages of loue mutually interchanged betweene the great Spouse *Christ Iesus*, and his best beloued Bride the *Church*. Amongst which straines this Text is one, being a part of that heavenly Dialogue betwixt Christ and his Church, comprehended in this Chapter. In which Dialogue, two things (to make the parts of this Chapter) are considerable; first, the Prologue or Entrance into the Dialogue, in the first six verses. Secondly, the Dialogue it selfe, from the seayenth verse to the end of the Chapter. In the Prologue, the Church doth two things; first, she expresseth her ardent desire of a coniugall communion with her husband *Christ Iesus*, in the second, third, and fourth verses. Secondly, she taketh away the scandall, partly, of the crosse which she is exposed vnto, partly, of those infirmities which she is inclined vnto, both which might be cast in her teeth by false brethren, to vpbraide her for too much saucinesse, that shee seeming so blacke, dares be so bold as to desire communion with so beautifull an husband as *Christ* is; and this she doth in the fifth and sixth verses.

The Dialogue it selfe comprehends in it three particulars. First, a question that the Church maketh where shee might find her *Christ* as a comforter in the time of affliction, as an helper in the time of temptation, in the seayenth verse. Secondly, *Christ* his answer to this question, in the eight verse. Thirdly, the excellent praises which they doe mutually conferre each vpon the other, from the ninth verse to the end of the Chapter. *Christ* praising the Church in the ninth, tenth, eleventh, fifteenth, sixteenth, and seayenteenth verses. And the Church commending her *Christ*, in the words of this Text, and that from two properties which shee perceived in him, { 1. *Greatnesse* in the 12. verse.
2. *Goodnesse* in the 13. verse.

The

The Spouses Spikenard.

3

The first of these, Order requireth wee should first deale withall.

12. *While the King sitteth at his Table, my Spikenard sendeth forth the smell thereof.*

BEcause the royaltie of personage, costlines of provision for his Bride, and statelinnell of presence with his Bride, doe much set forth the *Greatnesse* of a Bridegroom: therefore the Church here commendeth the Greatnes of HER spirituall Spouse, from these three particulars. 1. * the royaltie of his person by the stile (KING) that shee giveth him. *While the King.* 2. The costlines of provision for her, by the Table which shee speaketh of, calling it *His Table.* 3. The statelines of his presence, by his sitting at this Table, *While the King sitteth at his Table,* amplified by the adiunct *sweetnesse*, which her Spikenard did send vnto him, while he was thus present with her; *My Spikenard sendeth forth the smell thereof.*

Parts of the Text.
The reason of the division, is because King in the 12. ver. is a stile of Greatnes, and welbeloued in the 13. verse a title of goodnesse.
* *Regem non ci- tra magnificen- tia nosa appel- latum sponsum Mercer. ad locum.*

TO begin with the stile royall which shee giueth him, *While the King.* Howsoever * One by King here, vnderstandeth King *Asa*, spoken of 2. Chron. 15. and others in the hystoricall sense, King *Salomon*, yet with ^b others I doe rather mystically vnderstand Christ Iesus, the spirituall *Salomon*, and ^c *Prince of peace.* And so our Observation must be this; *That the husband of the Church Christ Iesus is a King.* This is a knowne Maxime, in the prooffe whereof the Scripture is no whit barren. The Psalmist, speaking in the person of the Church, calleth him ^d *our King.* Daniel calleth him ^e *Messiah the Prince.* And ^f *Michaell the great Prince.* S. Iohn in one place of the *Revelation* stileth him the *Prince of the Kings of the earth*; and in another, the *King of Kings, the Lord of Lords*^h. Herewith squareth that of *Jeremy*, ⁱ *Behold the daies come, saith the Lord, that I will raise vnto David a righteous branch, and a KING shall raigne and prosper, and shall execute iudgement and iustice vpon the earth.* The same thing spake the Angell to *Mary*, concerning Christ, ^k *He*

The first circumstance in the first part.
The meaning.
* *Brightm.*
^b *Mercer.*
Piscat.
^c *Isa. 9. 6.*
Doct. 1.
Christ the Churches Spouse is a King.
^d *Psal. 47. 7.*
^e *Dan. 9. 25.*
^f *Chap. 12. 1.*
^g *Apoc. 1. 5.*
^h *Chap. 19. 16.*
ⁱ *Iere. 23. 5.*
^k *Luk. 1. 33.*

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ſhall raigne over the houſe of David, and of his kingdome ſhall be none end. All theſe testimonies (with many other which might haue beene alledged) doe manifeſtly ſhew this to be a truth, That *Chriſt Ieſus, Sions Spouſe, is a King.*

How Chriſt is
a King, two
wayes.

And if we would know how he came by this Kingly office (which muſt be answered before the poynt be applyed) wee muſt vnderſtand, that he is a King two wayes.

{ Firſt, By dominion of himſelfe.

{ Secondly, By donation from another.

1. Firſt, by donation and authoritie of himſelfe, and ſo he is *Iehovah*, God equall with the Father, and the holy Ghoſt, in vnitie of eſſence, equalitie of potencie, maieltie, glory, and ſoveraigntie over all creatures.

2. He is a King by donation and gift, receiuing the kingdome (as he is *θεοφιλος*) or Mediator of the Church from the Father, in which regard he is called *Meſſiah* in the olde Teſtament, and *Chriſt* in the new, which ſignifie *Annoynted*, that is, *Annoynted of the Father*, and ſo much he teſtifieth himſelfe; ¹ *All things*, and ^{*} *All power both in heaven and in earth*, are giuen me of my Father. Thus the poynt is made good and made cleere. It is as vſefull as plaine. For, firſt of

¹ Mat. 11. 27.

^{*} Chap. 28. 28

Vſe 1.

^m Pſal. 45. 13.

ⁿ Cant. 7. 1.

T E R of the King^m: to heare *Salomon* ſtiling her *the Princess D A V G H T E R*ⁿ, is to heare her dignitie vnmatchable; but to heare her, her ſelfe (as ſhee is the *W I F E* of Chriſt) ſtiling him *the King* in my Text, to heare *Chriſt the King* calling her his *Sponſeſſe, his loue, his dowe, his vndefiled one, &c.* as he doth in more places of this Booke then one; this is to heare her excellency to be vnutterable. What honour can be paralleled with it? What dignitie is comparable to it? *Behold* (ſaith *S. Iohn*) (to ſtirre vp attention) *what manner of loue the Father hath beſtowed vpon vs, that we ſhould be called the ſonnes of God^o.* *Behold*, (may I ſay, to ſtirre vp admiration) *what ſingular kindnes the ſonne hath ſhowne the Church, that ſhee ſhould be the Wiſe of God?* If by the grace of adoption, to be the *B R E T H R E N* of Chriſt, can command

^o 1 Ioh. 3. 1.

a *Behold* at our hands, then by the vertue of an holy conjunction to be the BRIDE of Chriſt, muſt needs call for a *Behold* and *wonder* at our hands. And (to ſpeake truth) ſo wonderfull is this dignitie, that except by an *Allegorie* I cannot ſet it forth. We know that that Woman which hath an earthly King to her husband, excelleth all other degrees of Women (though great and noble) in the Land where ſhee liueth, in diuers particulars. For ſhee hath a more noble Guard to attend her, more royall Garments to array her, more coſtly Jewels to adorne her, more ſtately Pallaces to inhabite in, more pleaſant Galleries to walke vpon, then they haue, or at leaſt then its fit they ſhould haue. And doth not that *Woman cloathed with the Sunne*, I meane the Church, who is contracted to the Heavenly King, excell all other ſorts and ſocieties of people in the like? Out of doubt ſhee doth: Emperors with all their Monarchies, Nobles with all their dignities, Captaines with all their Victories, Papists with all their prelacies, Pagans with all their excellencies, are not comparable vnto her. Her guard are the Angels of Chriſt; Her garments are the robes of Chriſt; Her jewels are the graces of Chriſt; Her dwelling place is the kingdom of Chriſt, of grace here, of glory hereafter; Her walking places are the wayes of Chriſt, for it is onely the privilege of Chriſtians to tread in the ſteps of their ſoveraigne and Saviour. Well then might the Pſalmiſt ſay, *Glorious things are ſpoken of thee thou Ci tie of God*. I know what opinion the world hath of the Church, deeming her of all people to be the baſeſt, even the very ſcumme and reſuſe of men: I know alſo that her owne members in the time of temptation thinke more hardly of themſelues, then there is either cauſe or warrant; But whatſoever the world thinkes of her, whatſoever poore Chriſtians in the times of diſtreſſe thinke of themſelues, yet it is a certaine thing, that *great honour haue all the Saints*; the poynt in hand informeth vs of no leſſe, when it ſaith, that *Iſraels husband is a King*.

Apoc. 12. 1.
So *PARADISE*,
and others ex-
pound it,

Pſal. 34. 7.
Heb. 1. 14.
Apoc. 12. 1.

Pſal. 87. 3.

*O nunquam ſatis expenſam
credentium
dignitatem.*
*Muscul. in Ex-
plana. Pſal. 45.
v. 9. Obſ. 2.*

Pſal. 149. 9.

Vse 2.
For the ene-
mies of Sion.

1. By way of
terror.

Secondly, this poynt is not without its Vse, for the ene-
mies of the Church; For, first it may be bent AGAINST
them by way of terror. Secondly, it may be directed To
them by way of counsell.

First, I say, it may be a ground of terrour AGAINST
them, for the wrongs that they offer to the members of
Christ. Ah poore wretches, are they aware whom they op-
pose! consider they whom they set against! they persecute,
wrong, oppugne, them who are the Wife of Christ Iesus, a
glorious Bride, whose husband is a King; King, not onely
by donation from the Father, but also by dominion of him-
selfe. Meane men (yee know) if they loue their Wiues,
will not see them wronged if they can helpe it, much lesse
will Kings brooke the iniuries that are offered their
Queenes. That treason which is spoken or plotted against
them, they take as done to themselves, and will be revenged
for it. And will the King of Kings, that Great Prince, Christ
Iesus, doe lesse for his Wife, the Church? No, no: he paid
too deare a price for her, as not to maintaine her cause, and
avenge her quarrell: and if he vndertakes to defend her,
then woe to those that offend her; *Better a Mill-stone were
hanged about their neckes, and they cast into the middest of the
Sea.*

* Ios. 10. 3-26
verses.

* Ios. 5. 15.

* Ios. 9. 27.

* Psal. 84. 10.

* Mat. 11. 11.

* Dan. 6. 24.

I remember in the Booke of *Ioshua*, how those * five
Kings were served for Warring against the *Gibeonites*, that
were entred into league with *Ioshua*; the Captaines trod vp-
on their neckes, they were hanged vpon five trees against
the Sunne: And will not the great * *Captaine of the Lords
Host* tread vpon THEIR neckes, and punish THEM in
his wrath, that set against those that are entred not onely in-
to league, but also into contract with Iesus, our spirituall *Ios-
uah*? Be but a man a Water-bearer to the Congregation of
Israel, or a ² *Doore-keeper in the house of God*, or like *Iohn
Baptist* ² *least in the Kingdome of heaven*, his wrongs shall be
righted, his cause shall be avenged. What became of them
that set against *Daniel*? were not their bones broken, and
their bodies eaten with the teeth of Lyons^b. How fared it
with

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with those that bound the three Children, and cast them into the fiery Furnace? were they not scorched to death with the flame of the fire? Did not ^dLice gnaw out the bowells, and doth not a curse lie vpon the name of *Herod*, who murdered *Iames*, and imprisoned *Peter*, the ^cservants of the Lord Iesus Christ? What end came *Nero* vnto, that vnnaturall Monster, who imbrued his hands in the blood of his owne mother, wife, kindred, and others^f; that cruell Lyon, as *Paul* calls him ^g, who murdered and massacred the poore Christians? If that be true, which is storied of him, his owne sword did he sheath in his owne blood, and became his owne Butcher*. In times of later persecution amongst vs, what fearefull endes did those butchers come vnto, that slew the Saints. Some had their gutts carried about the streets vpon Bulls hornes^h; others dyed maddeⁱ; others were stricke dead with the immediate hand of God^k as they haue ^l*Diotrephes*-like beene prating and inueighing against the members of Christ, in their Pulpits. And therefore I tell thee, tis dangerous meddling against the Saints, it is fearefull to flout at them, to backbite them, slander them, hate them, devise & praetise mischief against them. What? longest thou to haue *Sions King* to breake thee in pieces, and the ^m*Lyon of the tribe of Iudah* about thy eares? Alas man, if the rage of an earthly King (as *Salomon* speaketh) be like the roaring of a *Lyon*ⁿ, what shall Christ his wrath be against his owne and his Brides aduersaries? Is he thinkest thou a King onely I N his Church, and T O his Church, to rule it by his Word, and guide it by his Spirit, and not as well a King F O R his Church, to auenge the wrongs thou shalt dare to offer vnto it? Oh, fond wretch, doe not deceiue thine owne soule; *Vengeance belongs to him and he will repay.*

That therefore I may vse this point by way of counsell, let me perswade a little with thee; Doe no wrong to the Church of Christ, or any member of the same. Remember the charge that the Lord himselfe giueth; *Touch not mine annointed, and doe my Prophets no harme*^o. Touch them not with thy tongue, shoote not out bitter words against them.

Touch

^c Chap. 3. 22.

^d Act. 12. 23.

^e Iam. 1. 1.

^f 1 Pet. 1. 1.

^g *Sueton in vita Neronis.*

^h ap. 24. 35.

ⁱ 2 Tim. 4. 17.

^k *Anson de 12.*

Casar. Matricida;

Nero pro-

prio se perculis

ense.

^l *Fox Martyr;*

Olog. edit.

Anno 1596.

Pag. 712.

Idem ibid.

ⁱ *Pag. 1904.*

Melanct. ebrou.

l. 11 p. 20.

^k *Fox. Mart.*

1908. & 1417

^l *3 Ioh. 9.*

^m *Revel. 3. 5.*

ⁿ *Pro. 19. 12.*

Deut. 32. 35.

^o *2. Part of the*

vse to Sions e-

nemies, viz.

Counsell or

perswasion.

^p *Psal. 105 15.*

* *Motive 1.*

Against this
crueltie the
King Christ
bendes his
wisedome and
his power.

*Ledere servos
Dei & Christi
tuis persecutio-
nibus desine;
quos laesos ultio
divina defen-
dis. Cypr. Tract.
contra Demetr.
fol. 72.*

* *Motive 2.*

To wrong the
Church is vn-
equall and
vniust dea-
ling.

1. With Christ
himselſe.

Touch them not with thy Pen, frame no bitter writings against them; touch them not with thy hand, offer no violence vnto them; touch them not with thy head, invent no ill against them. For what shall it availe thee to wrong them, when as their husband Christ is a King. * A King, I say, and therefore wants no wisedome, but is able to goe beyond thee, beest thou as craftie in thy fetches as the Serpent was; A King, I say, who wants no power, but is able to confound thee, wert thou as mightie in thy courſes as euer proud *Senacherib* was: and both his Princely policy, and Kingly potency, shall concurre and meete together for thy ruine, rather then his Wife shall suffer at thy handes any more then what shall turne to her eternall well-fare. Is it not a vaine thing for thee to attempt that which both the wisedome and power of Christ opposeth it selfe against?

Besides, there is little reason, nay it is against all reason, that thou shouldest doe harme vnto the Saints, for neither doth the Husband nor the Wife giue any iust cause vnto thee. First, for the husband and King himselſe. What wrong did he ever doe thee? Hath he ever dealt vnmercifully and cruelly with thee? Is it not by His patience that thou art kept out of hell, so long agoe, so many wayes deserved by thee? Is it not by His goodnesse and providence, that thou hast health, libertie, peace, prosperitie, &c? Nay, doth He not in the motions of his Spirit, which thou quencheſt, in the ministry of his Word, which thou despiseſt, make most free and gracious offers of his owne precious blood, to saue thy soule from euerlasting damnation, & saued thou mightest be, if thine impenitent and vnbeleeuing heart did not reiect and set light by these offers? Answer me, by whom hast thou, thy beeing, life, and moouing, and euery good thing that thou doeſt enioy? and is this the recompence of his kindnesse, to abuse and despise his Wife, his beloued Wife, and persecute him in his members? What an vniust and vnequall thing is this? What? Must His Wife of all other in the world, be accounted factious, ſectitious, trouble-States, traytors, that speake against *Cesar*, not worthy to liue

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live in a Common-wealth, &c? Serueſt thou this King thus indeed for his goodneſſe? Oh iniury moſt horrible, Oh wrong moſt intollerable, which thou wilt neuer be able to anſwere, when he ſhall come in the Clouds to avenge the blood of the Saints.

2 Apoc. i. 7.
Mat. 24. 30.

Againe, As Chriſt himſelfe on *his* part giues thee no iuſt cauſe to hurt his Church, no more doth ſhee on *her* part; for what iniury doth ſhee doe thee? Shee refuseth indeed to run to the ſame exceſſe of ryot with thee. Accounteſt thou *this* a wrong. In *this* (if thou haſt but eyes to ſee) ſhee is more thy friend then thine enemy, becauſe ſhee would not by any bad example hearten and harden thee in the way to damnation; contrarily, by her good example ſhee would allure thee *To*, and invre thee *In* the way to ſalvation. Beſides, By *HER* meanes thou doeſt enioy much good. Were it not for *HE*, thy houſe would be burned over thy head; for when there ſhall ceaſe to be a Church vpon the earth, all things thereon ſhall be melted by fire*. Many a time doth ſhee confer with her Kingly Spouſe for thy good; ſhee entreateth him (if it be his bleſſed will) to turne thee from thy ſinnes, to ſaue thee in the heavens; By her prayers ſhee ſtopps many a iudgement from lighting vpon thee, ſhe fetcheth many a bleſſing from heaven for thee. For Gods ſake then be not ſo vniuſt, as to harme thoſe, for whoſe ſake the very world it ſelfe is vpheld & preſerued, and by whoſe meanes thou thy ſelfe doeſt enioy a great deale of good. Nature condemnes iniuſtice againſt the beſt friends. Let me then beſeech thee, (if thou beſt not altogether inexorable, inflexible) for this cauſe not to offer ſuch iniury to the children of God, ieſt not at them, rayle nor vpon them, bend neither thy craft, nor thy crueltie againſt them. * They haue buffetings and temptations enough *within*, they had need be ſpared and freed from troubles *without*; Hath thy malice then added to the meaſure of their afflictions? Get thee vpon thy knees for it, powre out the ſongs of complaint againſt thy ſelfe before the Lord for it, meete her husband the King in the way, make thy peace with him for the abuſes thou

2. It is iniuſtice to the Church alſo.

* 2 Pet. 3. 12.

* Mat. 3.

C

haſt

The Spouses Spikenard.

1 Hos. 13. 7. 8.
2 Psal. 50. 22.

Vse 3.
Reprooffe of
those that
neglect an
vnion with
Christ.

1 Luke 17. 37.

1 Rom. 10. 21.
Ila. 65. 2.

1 Apoc. 3. 17.

hast offered her his Wife, be not sayd nay vntill a bill of pacification, and reconciliation be sealed for thee; purpose thou and promise him neuer to serue him so in his members any more; learne to loue them as much as euer thou hast hated them: and doe this speedily too, least that this great King and Bridegroom of the Church, like a *Leopard in the way*, and a *Beare robbed of her whelpes*, rise vp against thee, *teare thee in pieces and there be none to deliuer thee.*

Thirdly, is Christ a King? This iustly taxeth the folly of a great many in the world, who care not for, who seeke not after, who like not of a matching and marrying with Christ Iesus. He comes vnto vs as a Wooer, in his Word, with his mercies, offering a large ioynture vnto vs in the possessions of grace here, in the portion of glory hereafter, and faine would he haue entertainment at our handes; but we will none of him; iust like *Ierusalem*, (against whom he takes vp a bill of complaint by S. Luke) *I would haue gathered you together as an henne gathereth her chickens vnder her wings, but you would not?* All the day long stretcheth he forth his hand^t, but we are a gainsaying people. If now and then we afford him a good looke, and a faire word, by *hearing a Sermon vpon the Saboth*, by *receiuing the Sacrament at Easter*, by a little superficial attendance vpon his ordinances, (when we are vrged to it) thats all he gets at our hands: To giue him our consent, to be content to be inuisibly contracted vnto him, and to forsake all other onely to cleaue to him, this we will not by any meanes grant him, the greatest number of vs. Oh that to roiall a Suter, should be so basely serued at the hands of such base creatures. Would any poore mans daughter serue a rich mans sonne after such a fashion? Would a meane subjects childe deale thus with a Prince, with a King? Shee would not, except shee were a foole, or franticke. Ah fooles then, & vnwise that WEE are, to giue this Princely Wooer so cold a well-come. Haue we no regard to our owne good? can we not see when we are well offred? What? thinke wee that we are well enough, rich enough of our selues? Alas we, (*Laodicea-like*) *are wretched, miserable, poore, blind, and naked,*

The Spouses Spikenard.

II

*naked, stript and robbed of all the wealth which once we had in our innocent condition ; so meane, so beggerly, that except we get him into vnion with vs, to be our husband, and inrich vs, it had beene good for vs if wee had neuer beene: Why then should we be so sottish, so enuious to our owne weale, as to reiect those treaties of marriage with himselfe, that he proffers vs. I guesse at the cause of this, & (I thinke) not amisse. We (like to some Wiues that loue to play rex, and are loth to be vnder rule) deeme the conditions too strict, which his Spouse must conforme vnto, & this marr's the match. Oh ! Oh ! * First, he requires spirituall chastitie at our hands. His Wife must be a Virgin, * *haue dones eyes*, * single and simple, not to admit of any Mate with him, *Ezechiel's* *harlot*, and *James* his *adulteresse*, he cannot away with. That we should part our loue betwixt Mammon and him, him and *Belial*, him and Satan, he will not tolerate, the whole man must be kept chaste wholly for him: If wee entertaine either sensuall pleasures, or sinfull profits, as our Paramours, we are no Bride for his fellowship.*

Cavills of some (now a reproouing) that care not for Christ.

* 1.

That hetics to vnreasonable conditions.

* Psal. 45. 14.

Isa. 37. 22.

* Cant. 1. 15.

* Ezech. 23. 5.

* Iam. 4. 4.

Secondly, He must haue obedience at our handes ; a like subiection as was imposed vpon *Eue* to her husband, doth he looke for indeed ; he tells vs if wee will match with him, our desire must be to him, he must rule ouer vs, and of necessitie wee must *reuerence*, (that is) be in submission vnto him.

2.

* Gen. 3. 16.

* Psal. 45. 11.

Thirdly, He would haue vs *forget our owne people, and our fathers house too*. Looke as Israell must forsake her idols which shee worshipped in the time of Pagan idolatry ^d; as the *Gentiles* must *forget* and leaue the Iewish rites and ceremonies vnder the Gospell ^e; so must we *forget* our old *country manners whatsoever* ^f. Our teeth must not be set on edge with the soure grapes that our fathers haue eaten. That we should retaine any dregs of the vaine superstition, or keepe any smacke of the vile conversation of our forefathers, that we should follow the euill customes of euill people amongst whom we liue, will not he at any hand yeeld vnto: He that forsaketh not father, mother, children, friends, and all for

3.

* Psal. 45. 10.

^d As Cyrill expounds it.

Catech. 7.

* So Lyrannus.

^f Inst. Mart.

in Dialog.

cum Trypho.

Τὸν πατέρα

ὡν παλαιῶν

ἰδὼν ἐπὶ λα-

θεῶναι.

Luk. 24. 26.

C 2

Christe

¹ Luk. 9. 23.

² Io. 15. 19. 21.

Luk. 21. 17.

¹ Gen. 21. 9.

Gal. 4. 29.

⁴ Ex. 5. 5. 6 &c.

¹ 1 Sam. 2. 19.

² 1 Sam. c. 24.

26. &c.

² Iere. 32. 1.

¹ Gen. 39. 20.

¹ Act. 16. 23.

¹ 1 Kin. 22. 27.

¹ Ezek. 1. 1.

¹ Dan. 6. 16.

¹ See *PARVUS*

in Apoc. 2. 23.

² Apoc. 2. 9.

² Isa. 53. 3.

² Mat. 11. last.

My yoke is easie,

& my bur-

den light.

The cavills

quelled.

² So literally

the word *reue-*

rence him, im-

porteth.

Psal. 45. 11.

¹ Beza. *Para-*

phrase vpon

Psal. 45.

² Iohan. *Cam-*

pensibid.

Paraphrastice.

Est autem ut

sciis hic rex

dominus tuus

dignus cui tu in

genua pronolu-

ta supplex fis.

² Hier. li. 1. *ad-*

versus Iovin.

¹ *Sernium sem-*

per viuere.

¹ Ezek. 23. 3.

Christs sake; he that preferreth the pleasing and imitating any of them before him, is not worthy of him. Here is another condition.

There is another yet, which is not the least. They that follow and follow him, must take vp their crosse: He tells vs the hardest in Wooing time: if we be his Disciples, we shall be ^h hated for his name sake, scoffed at with *Isaac*¹, oppressed with *Israel*^k, accused^l, hunted^m with *David*, imprisoned with *Jeremy*ⁿ, stocked with *Ioseph*^o, fettered with *Paul* and *Silas*^p, fed with the bread of affliction with *Micha*^q, carried into Captiuitie with *Ezechiel*^r, plunged into the den of Lyons with *Daniel*^s, fired in the brazen Bull with *Antipas*^t, robbed of goods, spoyled of life with *Polycarpus*^u. In a word, persecuted and opposed, & men of sorrowes with himselfe^v.

These indeed, are the conditions He tyes his Wife vnto, and these things, He propounds vnto vs when he comes a Wooing vs, and hence it is we are so loath to be contracted vnto him. Hard termes indeed to meere naturalists, who haue no eye to see the royaltie of the person, nor the recompence of reward that he brings with him: But to a man that hath any sound iudgement in spirituall matters, these *Articles* are easie and reasonable enough, if wee may take the Bridegroomes owne word*. Let vs examine the case a little. Is it more then reason, that, a great Prince (making choice of a peafants daughter to Wife) should request and require a reservation and preservation of her chastitie, loue, and loyalty for himselfe? Must *Pharaohs* daughter* obey *Salomon*, and is it much for the Church to obey her *Salomon*, Christ Iesus? To him onely it is meete (saith y one) thou shouldest be subiect, as to thy Lord; I would haue thee to know (saith another) that this King thy Lord is worthy to haue bended knees, and a bowing heart. Againe, shall *Valeria*, the wife of *Sernius* (of whom^a one of the Fathers reporteth) not consent to marry another, saying; ^b *Sernius my husband lieth still*: and shall *Ierusalem* play the Harlot, suffering Egypt, Assyria, the world, the Deuill, and corruption to ^c *presse and bruiſe the teates of her Virginitie*; as though her husband Christ were quite

quite dead, and without being? Must *Sarah* forsake her owne Country^d, *Rachell* leaue her fathers familie^e, to follow their husbands? and may *Sion* stay in Sodom still, not leaue the rotten errors, & corrupt manners, of her old fathers house? May shee say as the Romanists doe at this day, *I beleeue as the Church beleeueth*, though they know not how the Church beleeues; or as the Libertines doe, *We will doe as our fathers haue done, as our neighbours doe, we will play on Sundayes, keepe merry company, lone good fellowship, such doe so, wee will none of these precise orders in our families, our fathers neuer taught vs this, nor did this*; shall shee (I say) say thus? Shall *Michol* incur the displeasure of *Saul*^f for *Dauids* good; and shall the Church be loth to beare rebuke for Christ his sake, and flinch backe because of troubles? Is it too hard, for Christ to require constancie and patience at her hands? *What great thing I pray is required*, (saith & one) *when euery Wife owes the like to her husband*! What want of equitie is in these conditions? let any man iudge. Or put case these termes were vnreasonable. Yet this husband is an *heauenly King* (you see) and that makes amends for all, lighteneth the burden, and qualifieth the seeming tartnes of these Articles. But its come to *Calvins* saying; ^h *Hereupon groweth it, that we be so stately and proud (we will none of Christ) because we consider not how precious a treasure God offreth vs in his onely begotten sonne. If this vntankefulnesse letted not, it would not griene vs after the example of Paul*, ⁱ *to account whatsoever we set most store by, to be but dung, and right nought, that Christ might enrich vs with his riches*. Worthy therefore to be blamed, are all those, who, (because they must keepe themselues chaste from whooring after their owne pleasures, and profits, yeeld obedience to Christs will, suffer troubles for his name, renounce their superstitions and corruptions for his sake) cannot, will not accept those treaties of communion with himselfe, which in loue he tendereth vnto them. What sayd I? Worthy to be blamed? Nay (their contempt of the royaltie of his person, and richnes of his portion being considered) they are worthy to be excluded from euer hauing share in that ex-

^d Gen. 12. 5.
^e Gen. 31. 14.

^f 1 Sam. 19.
12. 17.

^g Musc. in Psal.
p. 357. A.
*Quaso quid
magni exigitur
cum idem con-
iugi suo debeat
uxor.*

^h In Psal. 45.
v. 11.

ⁱ Phil. 3. 8.

Vſe 4.
Exhortation
to make much
of *Levi*, who
labours in
matching vs
to Chriſt.

^k Gen. 24. 31.

32. 33.

^l Iſa. 52. 7.

Rom. 10. 15.

^m *Levi* ſignifi-
eth ioyned.

ⁿ Gen. 24. 12.

^o Act. 20. 27.

cellent G L O R Y, which he hath prepared for his owne.

Fourthly, Is *Iſraels* Spouſe an heavenly King? What reuerent regard and good well-come ought we (then) to afford Gods Miniſters, who come vnto vs and deale with vs about a Match with Chriſt Ieſus. Wee know what reſpect *Rebecca* gaue *Eliezer*, *Abrahams* ſervant^k, when hee came vnto H E R about a Match with the Patriarch *Iſaac* his Maſters ſonne: how much made on a Princes meſſenger to a poore mans daughter, about ſuch a matter ſhould be, wee may eaſily coniecture; and ſhall not we account the ^l *feete of them beautifull, that bring vnto vs the glad tydings of peace*; and that tell vs, that the ſonne of God would faine be married vnto vs? God forbid, but we ſhould. Alas, alas then what an heauie inditement at the day of iudgement, will be brought IN againſt the vnthankfull world, for the bad entertainment that it yeelds vnto the Lords Levites, and labourers in this buſineſſe. We come from the King of heauen, as his Ambaſſadors, we talke with people about this Spouſe, and (according to the talent which the Lord hath lent vs) we acquaint them with the comelines of his feature, the ſtatelines of his perſon, the greatnes of his portion, we direct them how to entertaine him, ſhew them the way how to obtaine him, &c. And yet (lamentable it is to conſider) ſome deride vs, ſome diſgrace vs, and many deale vniuſtly with vs. Men and brethren, what ſhall wee doe? Shall we deſiſt? Hath the Lord taken an oath of vs (as *Abraham* of his ſervant) that wee ſhall ſeek out a Wife for his ſonne, and ſhall we deale falſely and faithleſſy in our errand? Oh, let vs labour to ioyne ſtill, even heauen and earth, Chriſt and the Church. We haue not our names, and offices of ^m *Levi* for nought. Pray we for a bleſſing vpon our trauaile, as ⁿ *Eliezer* did; ſhun we not to declare all the counſell of God^o, for any by-reſpect whatſoeuer; and then albeit our meſſage be not entertained by All, as we doe deſire, yet a good *Rebecca* will make vs well-come for the tydings that we bring her of this heavenly *Iſaac*, and the comfort wee ſhall reape in this, will countercheck the diſcomforts that may be occaſioned by

by the contrary. And as for the Egyptian Dames, *Philistim Dalilahs*, daughters of *Heib*, and wicked ones, who care the kisse for vs, by how much the more wee vrge them to this Bridegroom; let them liue single from Christ if they list; one day they will curse the time, that euer they set so light by so weightie a message, so Princely a marriage.

Fiftly, I may vse this poynt as a Motiue to stirre vp Christians, to sollicite Christ for the good of their brethren, a part of his Bride, who are vnder the rod, and the flaile, for the Gospells sake. His Kingly office, is an argument, that there is neither want of wisedome, nor defect of power, to bring to nought, the subtile policies, and cruell practises of those Romish Pblood-hounds, and heathenish Atheists, who hunt after the ruine of Gods *Israel*. Hauing then such an one to speake to, why should our prayers be either few or cold? Nay, why not more then ordinary in extraordinary times of need? What an heauie case is it, that in the *9 day when the Lord calls vs to mourning, to weeping, to baldnesse, and girding with sackcloth*, there should be *ioy and gladnes, slaying Oxen, and killing sheepe, eating fesse and drinking Wine*! Oh, that this principle could learne vs better things. Needfull it is (now if euer) for vs that wee should; well it would be with vs, if we would euen importune this Bridegrome for his church, with the Prophet *Dauids* argument; *Thou art my King, O God, command deliverances for Iacob*. Use 5.
Advise to pray
for the church
in affliction.

Finally, what a number of sweet rills doe flow from this fountaine, to comfort and atcheere the children of God. Speake thou afflicted Christian, what is it that troubleth thee? The Deuill dogges thee, doth he not? Corruption clogsthee, doth it not? Peradventure thou thinkest, thou shalt not hold out to the end: It may be the reproches of neighbours, the malice of enemies, the feare of death, and the like, doe disquiet thee. Well, whatsoever it be that grieueth thee, proue but thou that Christ Iesus hath wooed thee, and won thee to himselfe, and this poynt will glad thee and comfort thee. The Jesuits.
Isa. 32. 12.
Vers. 13.
Psal. 44. 4.

What

Use 6.
Comfort to
the faithfull.

Comfort,
1. Against
Satan.

Gen. 3. 15.

Rom. 16. 20.

* Quo impetu
venerat, eodem
impetu pulsus
est, & quantum
formidinis, &
terroris attulit,
tantum forti-
tudinis invenit
& roboris. Cyp.

Epist. 1. 1. Ep. 1.

2. Against the
rebellling of
nature against
grace.

Psal. 68. 19.

Isa. 14. 2. 3.

3. Against
doubting of
perseverance.

Coloss. 1. 19.
Chap. 2. v. 9.

What though that Arch-adversary to thy peace, and thy soule, the Devill, will not let thee alone, but is euer and anon molesting of thee, with such and such assaults, setting vpon thee. Remember, thy husband is a King : and this seed of the Woman hath broken the head of that serpent, and victoriously conquered this Prince of darkenes, insomuch, that though he doth nibble at thy heele, yet this Prince, this God of Peace, shall tread him downe shortly under thy feete ; And then all his darts that he hath shott out against thee, shall be retorted vpon himselfe, to the wounding of his own pate. Yea, and this be thou surely perswaded of too, for thy husband, the great King, will haue it so, such is his pleasure, and can haue it so, such is his power. So that the Devill cannot be so violent against thee, but Christ will be as valiant against him for thee *.

Secondly, Fearest thou that thy *corruptions* will subiugate thee to their former yoake, and prevaile over thee, because they are continually stirring against the worke of the Spirit in thee ? Consider still thy husband is a King ; and by consequent, he hath mastered sinne for thee, even in thine owne flesh, * he hath led captiuitie captiue, he hath layd chaynes vpon thy lusts, and hath taken such order for the continuall decreas of euill in thee, that (like as it was fore-prophe- sied, the *Israelites* should the *Babylonians*) so thou shalt take those *Corruptions captiues*, whose captiue thou wert, and thou shalt rule ouer those thy spirituall oppressors, and rest shalt thou haue from this thy sorrow, and thy feare, and from the hard bondage, wherein (before conversion) thou wast made to serue².

3. Standest thou in doubt, whether thou shalt haue grace enough to bring thee to heaven, and is this a discomfort vn- to thee ? still keepe the memoriall of this poynt in thy thoughts. In this thy King dwells the fulnes of the God-head bodily, and the absolute riches of all graces, which graces are the iewells that he mindes to furnish and fill thee withall continually. Will a Princely wooer be sparing in his gifts ? will he marry himselfe with one, whom he meanes to make

a bill of divorce against, after there hath passed a most sweet Communion betwixt them for a time? Or what? Can he not for want of *might*, or *lones* he not for want of *will*, to make that good which he promised, when he sayd, ^b *I will marry thee to my selfe FOR EVER?* yea, and that in *righteousnes, in iudgement, in faithfulness, and knowledge?* When tookest thou him euer *tardy*, or *faithles*? He would not be *thy Prince, thy Soueraigne*, if he meant not to guide thee by his law, and governe thee with his Spirit, vntill he even bringeth thee to glory. Wherefore, if here be thy feare, comfort thy heart with that which the Apostle hath, *Heb. 12. 28. the kingdome which thou hast received (yea, hast receiued already) cannot be shaken.*

^b *Hof. 2. 19. 30.*

Fourthly, Doth the world powre contempt vpon thee? Art thou set at nought? canst not haue that esteeme amongst men, which thou desirest and deservest? I see little reason why this should trouble thee; If it *doth*, here is comfort against I t also. Thou hast a K I N G, whom thou art married vnto, yea, the K I N G of heaven and earth, which if the world knew (as it doth not, in which thou liuest as a stranger, and vnknowne vnto thee) it would be twice advised, ere it would dare so much as to haue any base thought, or contemptuous conceit of thee. But the world knowes none but her owne bratts; and thou (being of the of-spring of God *, a member of *Iehovahs* familie, yea, a Spouse made fit for the King himselfe) shee knowes not thee, esteemes not thee, any more then a foole doth a prize, put into his hand. Which contempt thou needest no more care for, and at which thou needest be no more cast downe, then a Noble-mans Wife, or a Princes Bride, when (being in a strange Countrey, and vnknowne what her house and husband is) shee is either despised, or not esteemed, according to her owne, and Spouse his worth.

4. Against contempt.

* *Act. 17. 31.*

Fifthly, Art thou not onely despised, but also mis-vs'd in the world? Doe the persecuters of the truth, ^c *who are of the Denill their Father*, goe about to wrong thee any kinde of way, in thy *name, state, person, life, or libertie*. Here is thy

5. Against persecution.
^c *Ioh. 8. 41.*

D

Shield

- Shield still against discomfort. Thy husband is a *King*; and the time will come, when He will be knowne to be a *King* in the middest of thine enemies: Told I not thee, that he is^d *Michaell the great Prince, that STANDETH for the people of God*. Never louing husband stood more stoutly for his Wife, then he liath stood and doth stand for his *Well-beloued*. Remember what he did for his ancient *Israel*, he reprov'd even *Kings for their sakes*^e. What is become of *Og*, the King of *Basan*, and *Sehon*, King of the *Amorites*, who were great and mightie Princes? Are they not perished long agoe? Felt they not the heauines of his revengefull hand? And what is *Hus hand shortned*^f now, that it cannot *redeeme*? or hath it no power to *deliuer* now as well as then? Yes, yes, & *Before the day was I am he*, (saith the *L O R D*, speaking of deliuering *Israell* from the handes of *Babylon*, and *Babylon* into the handes of *Chaldea*) and *there is none can deliuer out of my hand. I will worke, and who shall let it?* The Lord^h *at thy right hand*, (saith *Dauid* speaking of *Christ*) *shall strike through Kings in the day of his wrath, and wound the heads ouer diuers Countryes*. Wherefore comfort thy selfe with these things, against trouble and persecution, be it verball and *Ismaell-like*, or reall and *Iesabell-like*. Forⁱ *I am* (saith *Christ*) *the Lord, your holy one, the Creator of Israell, your King*.
- Lastly, if *Death* be the King of *terrors vnto thee*: and thou doubt'st how thou shalt well-come, and away with *this* pale Sergeant when he comes with heavens fore-decreed Writt to arrest thee, consider, that this thy *Christ*, thy King, hath like a stout Commander, and vnvantquishable conquerour, charged this Sergeant to doe thee no hurt, trod this enemy in the dirt. He told thee he *would* doe it long *before* he came; ^k*Oh death, I will be thy death; O grave, I will be thy destruction*: according to his promise, he *did doe* it *when* he came; for^l *he hath spoyled principalities and powers, made a shew of them openly, and triumphed ouer them*. And now, since he is *gone into heauen*, he hath left thee a Writt of assurance for it, enrolled in the Writings of that famous Doctor of the *Ger-*
siles;

^d Dan. 12. 1.^e Ps. 135. 13. 6.^f Isa. 50. 2.^g Isa. 43. 13.^h Psal. 110. 5. 6.ⁱ Isa. 43. 15.^{6.} Against the feare of death.^k Hos. 13. 14.^l Col. 2. 15.

tiles; ^m He must raigne, till he hath put all things vnder his
feete; the last enemy that shall be destroyed is death. God for-
bid then that this ^m Rider vpon the pale horse, should vpon the
thought of his comming, either driue colour out of **T H Y**
face, or courage out of **T H Y** heart. Let them feare death,
who are out of Christ, who feare not this King. But as for
thee, whom Christ hath linked to himselfe, insult thou ouer
Death, as Death doth ouer the sonnes of vnbeliefe, *O death* ^o **1 Cor. 15.**
where is thy sting? O graue where is thy victorie? Thanks be **55. 57.**
unto God which giueth me victory through Iesus Christ our
Lord. Thus (I say) whatsoeuer the temptations be that
trouble thee, the discomforts be that molest thee, arising
either from the thought of the *Devils subtiltie*, from the
sight of *thine owne infirmitie*, from *suspicion of the want of con-*
stancie, from the *contempt of neighbours*, *malice of enemies*, or
feare of death, tune but this Text with the voice of faith; in
this Text, strike but vpon *this string*, harpe vpon *this* poynt
with the finger of faith, (*That Christ the Spouse of the Church*
is a King;) and it will make such Musicke to thy soule, that
like as (when *Dauid* played before *Saul*) the *wicked spirit* ^p **1 Sam. 16.**
went from him, so the *troubled spirit* will goe from thee, or
els at least that disconsonant, and disconsolate, noise betwixt
faith and *feare*, to disquiet thy conscience, will be well qua-
lified, and allayed. And so an end of the first poynt in the
first part, let vs now set vpon the second. Which is the
royall provision that this royall person makes for his beloued
Bride. For as he is a *King*, so he hath a *Table*, which *Salomon*
here in my Text, calleth

His Table.] Or (as some Translations haue it) *his repast*.
Either of which readings, (as the learned obserue) the ori-
ginall will beare; but the former doe I follow.

The second
circumstance
in the first
part.

A Table, we know, in the proper, and natiue signifi-
cation, is a frame of Wood, made to eate meate vpon, in which
sense we cannot take it here; nor yet for corporall meate,
set vpon the Table to refresh our bodies withall. For the
Kingdome of God consists neither in meates nor drinckes,
as the Apostle sheweth. We must therefore vnderstand it

The Inter-
pretation.

1 Rom 14. 17.

Metaphorically, and taking it so, I find varietie and diversitie of Expositions amongst *Interpreters*.

- ^r R. b. Selomoh. ^r Some of the *Jewes*, whom *Genebrard* quoteth, ^r thinke it to be *Sinai*, the mount wherethe Law was deliuered to *Moses*, and whence he descended in hast when the *Israelites* erected and worshipped the golden Calfe^r: But this cannot be, because it is a confining of this Text to the state of the *Jewish Synagogue* at that time; when as yet the holy Ghost hath a larger ayme then at that. One of our owne *Countrymen*, thinks it to be meant particularly of the *Congregation of Iudah, Benjamin, Ephraim, &c.* who gathered themselves together at *Ierusalem*, in the third moneth of the fifteenth yeare of the raigne of ^u *Asa*. This opinion I will not censure, yet I dare not subscribe to it. For *this* also I take to be a setting too short boundes to the Text. We will walke in a broader way, and allow larger limits (with other sound and learned Writers). I know Saint *Luke* speaketh of a ^{*} Table, wherethat Christ promised his Disciples to sit and eate; and that intimates the *heauenly dainties* they should partake off in his *Celestiall Paradise*, the Kingdome of glory: which some ^{*} doe vnderstand in this place. But with ^{*} others, I vnderstand the Word and Sacraments, the dyet of the Church; wherewithall shee is fed and refreshed spiritually, as men are corporally with meates and drinkes set vpon their Table; Neither doth this swerue from the *Canon of Scripture*: For is not the Kingdome of heauen, that is, the *Word* of the *Kingdome* compared to a *Supper*, and to ^r *Meate that perisheth not*? And doth not the Apostle call the Sacrament of his last Supper, *A Table*^r? And whereas it is called here, *HIS Table*, it intimates, that *HE* is the Founder of this Feast. For who giueth the *Word*, the *meate that endureth to eternall life*, if not ^{*} *the sonne of man, whom the Father hath sealed*: And the Sacramentall Table, is called the *Table of the LORD*^a. I know indeed that Christ feedeth and feasteth his Church with the internall graces, and comforts of his Spirit, but because these follow to be considered off in His *Sitting* at this Table, therefore my intent is in this onely, to insist
- ^r Exod. 32.
^r Fol. 117. fac. 2
^u 2 Chron. 15. 9. 10.
^{*} Luk 22. 30.
^{*} As Piscator.
^{*} Merc.
^r Ioh 6. 27.
^r 1 Cor. 19. 21.
^{*} Ioh. 6. 21.
^a In that place
 recited out
 of the *Cerem.*

insist on the externall dishes of his Ordinances : And so make this the Doctrine.

That this King Christ, spreades a Table, and makes provision of the Word and Sacraments for his Church. This is one of the things which the Church setteth his greatnelle forth by in my Text, in so much that now, with the Prophet *David*, euery member of the same may say, * *He maketh me to feed in greene pastures.* This is that which our *Author* signifieth elsewhere, when he brings in *Christ* in *Wisdomes* name, not onely building her an house, and erecting a Church, but also making provision for the inhabitants of that house. ^b *Shee hath killed her viſtualls, ſhee hath mingled her wine, ſhee hath prepared her Table.* In another place, he is brought in vnder the ſimilitude of a *King*, making a marriage dinner for his ſonne, and ſending forth his ſervants, the *Ministers* of the *Gospell*, to toll in gueſts, and tell them of the feaſt, both how bountifull it is, and how ready it is ; *Behold I haue prepared my dinner, my Oxen and my Fatlings are killed, and all things are ready* ^c. And that this feaſt is peculiarly provided for the Church, it is plaine in the ſame Parable ^d. Where we may ſee, that they which did ſet light by the ſeruants call; the *Ministers* invitation (as they that are out of the Church doe) are threatned, not to taſte of that Supper ; and onely thoſe are admitted as fit gueſts, whom the ſervants gathered out of the high wayes, whom the *Ministers* of the *Gospell* are made instruments to turne out of the high way of ſinne that lea- deth to hell, through the Preaching of the Word. And who are they, but the Church ? Herewith accordeth that of *Eſay*, ^e *Vpon this mountaine (meaning the Church) ſhall the Lord make a feaſt of fat things, a feaſt of Wines on the lees, of fat things full of marrow, of Wines on the lees well refined.* So then deny it we cannot, (truth evincing it) that *Chriſt* hath a board ſpread for his *Bride*, richly furniſhed with ſuch ſpirituall dainties, as his Word and Sacraments be. And not without cauſe.

For why, he would haue his Church to grow, and thriue. And how grow ? Two wayes in addition of mem- bers,

Doct. 2.

* *Pſal.* 23. 2.

^b *Pro.* 9. 2.

^c *Mat.* 22. 23.

^d *Verses* 3. 10.

^e *Iſa.* 25. 6.

See *Ezek.* 16. 23.

Reason.

bers, in augmentation of graces; in multitude, and in measure. As therefore there is need of temporall foode for corporall growth, so of these spirituall Ordinances, for this spirituall growth.

First, He would haue it to grow in multitude: he would haue such daily added to the Church, as are ordained to be saued, that like as *Ephraim, Manasseh, Simzeon and Benjamin* fell from *Israel* vnto *Assa* in abundance; so there may be an accesse of Elect ones vnto him out of Satans hands, euery day more and more: and this causeth him to giue 8 gifts vnto men, and to appoint some to be Prophets, some to be Apostles, some teachers, some Pastors, with this Commission, ^h Gather my Saints vnto me, for the * augmentation of my body, or addition of members therevnto.

Secondly, He would haue his Church grow in measure, his Will is, that they which are added to the Church, should haue grace augmented in their hearts, to be more fat, flourishing, and well liking in their ageⁱ; therefore he giues them the^k sincere milke of the Word, that they may * grow thereby. And giues he not also, not onely Baptisme, as the Sacrament of Initiation, but also, *The Lords Supper* for confirmation? Nay, by the administration of the one, and communion at the other, doth he not scale vp remission of sins by his blood, to the conscience of the beleever, for the strengthening of his faith, increasing of his loue, and bettering of his obedience? So that the beleever may haue equall recourse to Water in Baptisme by meditation, to Bread and Wine in the Lords Supper, by participation, to stay his faith on, to strengthen his faith by, when either the malice of Sathan against him, or the reliques of vnbelieve in him, shall raise any stormes of Despayre, to weaken the same.

This being so, makes first of all against those that care not for the Word, that contemne the Sacraments; vnto whom if the Ministers cry in the Prophets termes, (¹ *Hoe, euery one come yee to the Waters, Come, buy, Wine and Milke without money, and without price,*) they stoppe their eares against this call, make excuses when they are bidden. One hath a
Farne,

^f 2 Chron.

15.9.

^e Ephes. 4. 8.

11.

^h Psal. 50. 5.

* προς τον

καταρτισ-

μον.

ⁱ Psal. 92. 14.

^k 1 Pet. 2. 2.

* Dicimus quidem cibum omnem perficere ea qua aluntur, &c. Dyonis. Arcop. libro Epistol. fol. 183. b.

Vse 1.

¹ Isa. 55. 1.

Farmer, another hath Oxen, another hath a Wife to please, another his Market to follow, another his Dice, another his Dogs; one cannot tarry in the Church while the Sacrament of Baptisme is administring; another is at oddes with his neighbour, and he cannot come to the Communion this yeare: And thus while one feedes vpon his pleasures, another vpon his profits, another on his beattly and revengefull lusts, the most hauing *the broth of abominable things in their vessells*^m: This Table of Christs spreading is not so frequented, so regarded as it ought to be. Which contempt of Gods Ordinances, how worthy of reprehension it is, this poynt declareth. = Isa. 65. 4

Should some Prince, or Peere of a Kingdome, make a great feast, furnish his Table with all manner of dainties, yea, with such costly delicacies, as he feedeth his owne Queene, or Spouse withall, and should send forth his servants, to invite guests to that feast, bidding to come who haue a list and well-come; and they that are thus bidden, should make excuse, and say; *Alas, I haue a poore neighbour dwells by me, he hath invited me to a cold Sallet, or a dish of herbes, in which regard I cannot come*: were he not worthy to be Chronicled for a man without wisdom? Might not his friends that loue him, well reprove him, for so carelesse contemning a Princes call, and for preferring a dish of Pepons at a poore mans house, before the royall dainties of a great mans Table? they might very well: In like manner, may not they be as deservedly shent, that shall preferre their earthly commodities, their fleshly vanities, nay, their diabolicall impieties, before these supernaturall meates, and spirituall bitts of the Word and Sacraments? Knowest thou of whose providing they are? art thou aware for whom they be prepared? are they not of the *King, Christ*? are they not for the Church? and can that be course fare, which is of so royall a preparer, and for so royall partakers? Verily, I may say to thee, as *Elihu* to *Iob*; *Thy soule abhorreth daintie meate*ⁿ. = Iob 33. 22.
Let me expostulate a little with thee. Why can the doctrine of salvation, relish no better in thy pallate? How is it that the
Temple

Temple cannot hold thee, while the Childe is a Baptizing, but out thou must be running, as if it were an Ordinance concerned thee not? Why wilt thou chuse rather to liue in wilfull malice with thy brother, then come and partake of the Lords Supper? Or wherefore art thou so seldome at it, when as thou maiest so often haue it? If I were but acquainted with thy maladie, I would apply a remedy, according to the skill the Lord hath giuen me. Oh that I knew but what would get thee a better stomacke. If thou wouldest but provoke thy selfe, to vomit out the loue of the world, and of thy lusts, which like poysonous crudities lie cloddering vpon thy stomacke, thou wouldest haue a better appetite; and this honey-combe would not be loathed by thee. But if thou beest past cure, then I haue done with thee; Goe thy wayes to thy huskes with the filthy Swine, to thy Venison with prophane *Esau*; sell thy birth-right for pottage; make excuses; frame pretences to keepe thee from this Feast, yet I must be terrible in my wordes vnto thee, This *King* that makes this Banquet, will be wroth with thee, ° and will send forth his Armies to destroy all such as thou art.

• Mat. 22. 7.

Vse 2.

But now in the second place, as for *thee* whom counsell is like (by the blessing of God) to preuaile withall, *thee* doe I perswade, yea, earnestly entreate, to frequent this Table, these Ordinances; neither thy age, sex, condition, gifts, inward or outward, can excuse thy absence, or preiudice thy admittance. Hither thou *must* come, the King doth enioyne thee; hither thou *maiest* come, he will accept thee; on these dainties thou *maiest* feed, thy *meannesse* need be no impediment to thee; on these dainties thou *must* feed, thy *greatnesse* can be no plea for the contrary. And for thy encouragement hereto, know thou:

Motive 1.

First, That Christ will set no *base* fare vpon his Board, for his best beloued Bride. If the Cookes doe marre it sometimes in the dressing, (as Fryer-like Preachers doe, powdering the Word with the dust of their owne inventions; or as the Papist-like Prelates doe, adding creame, salt, oyle,

oyle, spittle, and the like trash to Water in Baptisme, and defiling the Lords Supper with that abominable idoll of the Masse) yet the fault of that is not in the King, and *Kexar* of the Church. It is sweet, it is excellent as it comes out of his handes, ^p sweeter then the honey; of ^q price aboue Rubies; ^p Psal. 19. 10. more to be desired then gold, yea, then much fine gold: ^q Job 28. 18. The costliest meates, the delectablest drinkes that are, are but course in comparison of it. God forbid then thou shouldest abhorre it. Get thee to a good Cooke; abhorre the Masse; Baptize not thy Childe by a Seminary; and come but to this Table, stay but at this Table with a reverent regard, and thou shalt finde that I tell thee no lie, such sweetnesse shalt thou taste, such goodnesse shalt thou see in the meanest of these Ordinances, euen by thine owne experience.

Secondly, Consider, that it cannot be sayd of this foode *Motive 2.* as *Paul* spake of indifferent meates and drinkes, ^r *Neither if we eate, are we the better, nor if we eate not, are we the worse.* ^r 1 Cor. 8. For thy admission to the Church, if thou beest not yet called, thy growing vp in grace, if thou beest converted, hangs vpon these Ordinances, as vpon secondary *necessary* helpes; Sayd I not before, this meate the Feast-maker provideth for the growth of the Church? How can the Church then grow in number one the more for thee, if thou despise Prophesying? How canst thou grow in measure, if thou carest not for Preaching, makest no vse of thy Baptisme, prouest a superficiall and seldome guest at the Lords Table. As then thou tenderest thy conversion to grace, thy confirmation in grace, so delight to be a guest at this Board which Christ spreadeth, take pleasure to make vse of those Ordinances, which like spirituall provision, he hath made readie for his Church, in the Sermons which are Preached, in the Sacraments which are administred amongst vs; knowing that to be a truth, which a Father saith; ^r *When spirituall things doe call vs, no excuse of subordinate busines will serue the turne.* ^r *Chrysost. in Math hom. 70. Cum spiritualia vocant, nulla occupationis excusatio est.*

Lastly, Hath Christ made such spirituall provision for his Church? then from hence, to their singular comfort,

E

may

Vse 3.

- may all Gods people, that are pinched with penury, assure themselves, they shall neuer starue, for want of needfull sustenance. He that can giue the Kingdome, with the righteousness of *that*, can cast all *other* outward necessities vpon vs: He that can and doth spread his Table for the *soule*, will prepare victualls for the *bodie*. He can provide a Table for his *Israel* in the Wildernesse. *Dauids* soule can he satisfie with Marrow and Fatnesse, in a dry and thirstie Land. It is his honour to be franke and royall to his owne. And indeed he that hath bin so liberall as to giue himselfe, must needs with himselfe giue all things else. Thou complaineest thou hast not so full a purse, so ouer-flowing a Table as others haue; knowest thou not that Sheepe, when they goe vp to the belly in pasture, are in danger of rotting, and that barer Common were better for them? Thy Shepheard sees it is better safetie for thy graces, to furnish thee with a mediocritie, then to fill thee with a superfluitie of outward blessings. Tell me, hast thou not provision for the *soule*, the Word, the Sacraments? If Yea; this is a *Beniamins* melle, fise times better then thy brethrens melses, which haue nothing but the *world* in store for the time of life, and *wrath* in store against the day of death. The fruition of the *greater* and *better* should alwayes counteruaile the want of the *lesser*, and *worser*. Browne bread and the Gospell (saied Mr *Bradford*) is good cheere. Say (thou poore Christian) Is not *thy* body as strong to labour, and *thy* children as well liking as *theirs* that haue more abundance? thou canst not deny it.
- ¹ Psal. 63. 15. Plucke vp a good heart then, and say with *David*; * *The Lord is my feeder, therefore I shall not want. He lets not my soule starue, therefore he will not let my body famish.* Resolue on this, I say. For it is a greater dishonour to his bountie, then thou art aware off, to thinke that he will with-hold any needfull good thing *from any that lead an holy, pure, and vp-right life*.*
- ² Gen. 43. 34. ³ Psal. 23. 1. ⁴ Psal. 84. ult. ver.

The third
circumstance
in the first
part.

We haue now done with the second thing, which the Church commendeth her husbands greatnesse by. The last remaineth to be handled, which is his *presence* and *residence*.

residence with HER, implied by HIS *Sitting at Table*.

While the King SITTETH at his Table, my Spikenard sendeth forth the smell thereof.

THIS circumstance subdiuideth it selfe into two members. 1. The fruition the Church hath of Christs *sight and sitting*, couched vnder the terme of *Sitting at Table*. 2. The fruit Shee gets by it, and returneth for it, in the smell that her *Spikenard* sendeth forth.

We will set these ioyns together in the meaning, and not handle them a-part, because they come vnder the same particular head.

While the King Sitteth at his Table, my Spikenard, &c.

Sitteth]. The *Rabbines*, who (as I remembred before, The Interpretation. by King, vnderstand *Iehovah*, and by *Table*, Mount Sinai) doe by *Sitting at Table*, take to be meant, the *presence* or *residence* of the Lord vpon that Mount with *Moses*, when he delivered the Law vnto him. Others, referre it to the presence of *Asa*, when he was in the midst of the *Israelites*, 1 Chron. 15. congregated and gathered together, to make a Covenant with the Lord. But thou knowest (READER) I haue shunned these paths from the beginning. Others, expound it of the *presence* of *Christ*, alluding to the presence of *Salomon* with his Bride, on the day of his marriage. And amongst these, I finde some difference; one vnderstanding his glorious ² *presence* in *heauen*, where he *Sitteth*, partaking ² *Piscator. Dum* of celestiall ioyes: ² Another his gracious *presence* with his *Church* in this world. Now that the *presence* of *Christ* is here *signified*, it is probable, yea, very probable: Because a man cannot sit at the same Table with another, but they must ² *fruitur gaudijs* *Celestibus. Metaphora qualis.* *Mat. 8. 11.* ² *Merc.* enioy the *presence* of one another. But, whither his *glorious* *presence* alone, or his *gracious* alone, or *both* be here meant, that's the question. For mine owne part, albeit I dare not peremptorily exclude his *presence* in *glory*, (because whiles he is at Table with his Saints on earth, he is as

The Spouses Spikenard.

well at repast with his Saints in heauen, and whiles the one hath his gracious presence here, the other hath his glorious there) yet I doe rather encline to his presence by grace here: And that for these reasons.

The reasons
of the mean-
ing of the
word, *Sitting*.

First, Because it is held generally, that this verse is the speech of the Church militant, speaking and shewing what her husband is to her, and doth for her, euen in this life.

Secondly, Because of the end of her speech, which is to invite the daughters of *Ierusalem*, (that is) them that are without the Church, to come to Christ. But what stronger argument, to this purpose, could shee vse, then one taken from the enioying of his presence, as well by grace here, as in glory hereafter. For little courage to come to *Christ* would men haue, if so be there were no comfortable light and presence of him to be had in this life, as well as in that which is to come. So then by *Table*, being vnderstood (as hath beene alreadie shewed) the Word and Sacraments; by *his Sitting at this Table*, is meant *his presence by grace with his Church by his Ordinances*.

My Spikenard sendeth forth the smell thereof.

^b 2 Chron 15-

14.

^c Ambros in
Psal. 119.

*Nunc autem
redolent fides:*

Idemq; dicit

*Ecclesia: Nar-
dus mea dedit
odorem suum.*

^d P sc.

^e Mercer and
Geneb

^{*} How Faith
resembleth
Spikenard.

One of the *Iewes* by *Spikenard* here, vnderstands the worship which the *Israelites* did yeeld vnto the golden Calfe; and by the *smell* that it cast forth, the noysome sauour that this Idolatry sent vp to the Lord, whiles he was with *Moses* on the Mount, which was so strong and loathsome, that the Lord was faine in hast to send *Moses* downe vnto them. Another, by *Spikenard*, vnderstandes the *covenant* it selfe, which the Tribes made before the Lord, in the 15. yeare of *Asa's* raigne: and by the *sending forth the smell thereof*, he meaneth the sounding forth of that *bow* with a loud voice, with *Trumpets* and *Cornets*, and such like Instruments of *Musicke*. But letting these passe, ^cothers doe by *Spikenard* vnderstand Faith alone; ^dothers Good workes alone; ^eothers, both Faith and Good workes. This last iudgement I follow, in regard of the resemblance betwixt *Spikenard* and Faith, betwixt *Spikenard* and Good workes. ^{*} First, for the

re-

reſemblance betwixt Faith and it. *Spikenard* is a very ſweete and fragrant herbe, with a tender roote, full of leaues vpon the top, of which eares ſpring forth, full of fruit ; Of this herbe an ointment is made, (which it ſeemes was in much uſe in *Salomons* time) which hath a threefold, or rather foure-fold vertue, to comfort the heart, to helpe againſt the weakneſſe of the ſtomacke, defects of the braine and ^e eyes. And is not faith much like.

ⁱ Dioſc. lib. 1. cap. 6.

First, It is a very ſweete and fragrant vertue, it perfumes whatſoever we doe, without which it is ^g *impoſſible to pleaſe* ^g *God*. ^g Heb. 11. 6.

Secondly, It hath a tender roote, it ſprings vp in a broken heart, in a conſcience wounded, bruised, and prepared ^h.

^h *Perk. Co. rectif.*

Thirdly, It comforteth the heart, by the apprehenſion, and application of the promiſes.

Fourthly, It availeth againſt the diſeaſes of the ſtomacke, it keepeth from caſting vp the ſpirituall food, as ⁱ *Spikenard* ⁱ Dioſ. l. 1. c. 6. from caſting vp the corporall, it helpeth againſt carnall and earthly diſeaſes, it moderates the affections.

Fifthly, It is full of leaues, he that hath it makes profeſſion of Religion.

Neither is it, in the laſt place, void of fruit, for faith makes a man as well to praſtiſe as profeſſe.

Now as Faith in *All of theſe*, ſo Good workes in *Some* of *theſe* things, are like to *Spikenard* alſo : and chiefly in reſpect of the comforting qualitie of it. For Good workes doe comfort occaſionally, not onely the hearts of the doers themſelues, as the example of *Iob* proueth (who drew comfort from his holy life, when he was almoſt at the doore of death,) but alſo the hearts of others, who deſire the glory of God, and credit of the Goſpell ; as the fruits of loue in *doing*, and *patience* in ſuffering, amongſt the *Theſſalonians*, were a great reſreſhing and crowne of *reioycing* to the holy Apoſtle, yea, made both *Paul*, *Siluanus*, and *Timothens*, to glory of *them* in the *Churches* ^k. Thus we ſee, what is to be meant ^k 2 Theſſ. 13. by *Spikenard* ; ſo that [*My Spikenard*] is as much as, *The* ^{3. 4.}

How good Workes reſemble *Spikenard*.

The Spouses Spikenard.

Faith and Good workes of me the Church militant. Now in that shee speakes of *Sending forth the smell thereof*, we must know that *Salomon* alludes to the custome of his dayes, in the Easterne parts of the world, where the *Hebrewes* were, whose manner was at their Nuptialls and Banquets, for the Brides and Wiues, to besweeten themselves with sweet oynments, whereof *Spikenard* was one, that they might favour all ouer their Boardes, to giue not onely other sitters by, but also (and that chiefly too) their husbands content; and it seemes, the abuse and excelsse of this the Prophet *Amos* taxeth very sharply; ¹*Woe to them that eate the Lambes out of the Flocke, and the Calues out of the middest of the Stall, that drinke Wine in Bowles, and Annoynt themselves with the chiefe Oynments.* It seemes (I say) that *Salomon* alludes to this, to note out vnto vs, that the Faith and Good workes of the Church, doe smell sweetly in Christs nostrills, and cast forth a favour vnto others. Will you now, at length, haue the summe of all in a word? take it thus.

Paraphrase.

So long as my Kingly husband, Christ Iesus, is present in his Ordinances, with me the Church militant, the faith and good workes of my members, doe saue sweetly before God, and amongst men. The poynts that offer themselves hence to our consideration, are these three.

1. That in his Word and Sacraments, Christ is present with his Church.
2. That whiles he is so present with her, shee sendeth forth the fauour of Faith and good Workes.
3. That they which haue sound faith, and bring forth good fruit, may lawfully professe, and speake of the same.

Doct. 3.
Christ is present with his Church in his Ordinances.

TO beginne with the first; *While the Church enioyeth the Word and Sacraments, shee enioyeth the presence of her Beloued.* For as *Table* importes the provision he makes for her, so doth his *Sitting at Table*, his presence with her. He deales not with *his* people as a man that invites guests to his house to a feast, who, when they are come goes his way from them, beares them no company; but as He bringeth them *hither*, so

ſo He is with them here. *Where two or three are gathered together in my name, I will be in the middeſt amongſt them.*^{m.} ^m Mat. 18. 20.
In the Parable before cited, we roade, that the *King came in to ſee the gueſts*ⁿ; not onely (as it is likely) to marke their carriage, but alſo to beare them company. It is the ſpeech of the Church, in the mouth of the Prophet; *The third day we ſhall liue in his ſight.* Where, by *the third day*, ſome vnderſtand, the time of the Goſpell, and, by *liuing in his ſight*, Chriſt his preſence in the Goſpell, with the Spouſes readineſſe to heare his ſayings^o. Looke as Gods preſence was in *Iſrael* with the *Arke*, ſo is it amongſt his people, with his *Word*, and *Sacraments*; *I am with you to the end of the world*, as he told his Diſciples, and can he be abſent in his Ordinances?
^o Zarch. in Hoſ. ad loc. Praſſe eius diſtis audientes. Ioh.

But here the onely Queſtion is, How he is preſent with his people in theſe Ordinances? *How in the Word? How in Baptiſme? How in the Sacrament of the Lords Supper?*
^{Qu: 1. How Chriſt is preſent in the Word.}

For the firſt, follow but me in tracing out the *Metaphor*, and you ſhall haue ſatisfaction. ^{Anſw.}

A King ſits at Table with his Queené, not onely to feed with her, but alſo to carue to her, to conferre, and to be merry with her. So Chriſt is preſent with his owne, in the Preaching of the Word. 1. as a caruer, 2. as a conferrer, 3. as a comforter. Firſt, (I ſay) as a caruer, for doth not he proportion his Doctrin in the mouthes of his Miniſters, to the capacitie, and neceſſitie of his hearers? Cutting ſuch a bit out of ſuch a Text, and ſuch an one out of another, directing his Stewards wiſely, and aptly to apply their ſtudies in private, their Sermons in publique, to the occaſions of their hearers? He carues reſolution to her in her doubts, confutation in her errors, correction for her diſorders, &c. Secondly, doth he not in his Word familiarly confer with his Bride, reuealing his minde plainly to her in thoſe matters that are myſteries to the world. A man that ſits at the vpper end of the Table with his Wife, talkes in her eare, happily the reſt heare the ſound of his voice, but yet know not, conceiue not the ſcope of his ſpeech, ſhee onely vnderſtands.
^{A ſimilio.}

r Zanch. Tom. 5
in Epist. ad E-
phes. p. 152.
Verbum enim
sinceris auribus
auditum, im-
primatur in
corde Electorū
per Christum:
h.e. per Spiri-
um Christi.

Qu: 2. How
Christ is pre-
sent in Bap-
tisme.

Ans^w.

r Act. 2. 39.
Gal. 3. 27.
r Polan. Synt.
l. 6. c. 55.
r Id. ibid.
Ablutio per
sanguinem
Christi, est in-
stificatio.
Ablutio per
spiritum Chri-
sti est regenera-
tio.

stands his meaning, and is acquainted with his will; So, reprobates heare the Word as well as the elect, but the elect haue Christ whispering that in *their* care out of his Word, that the *reprobate* can neuer attaine vnto, though he goes as farre as a temporary faith can carry him, so that though *both* haue the sound, yet but *one* hath the sence, the sence (I say) in a right apprehension of the meaning of it, in a liuely feeling of the operation of it. For (as P One sayth) *The Word which is heard with pure eares, doth take IMPRESSION in the hearts of the ELECT alone, by Christ, or the spirit of Christ.* Thirdly, Christ is present in the Preaching of the Word, as a comforter. For whiles the Doctrine of the free fauour of God in Christ, of reconciliation with God by Christ, of the excellent priuiledges of the faithfull, remission of sinnes, salvation in the heavens, &c. is founded and preached, are not the soules of beleeuers many times ravished, comforted, refreshed, by the inuisible working of the holy Spirit?

For the second Question, thus may we answer it, that Christ is not present in Baptisme, to take away the roote of originall sinne, as if it could not remaine in the partie Baptized; nor to conferre inuisible grace, simply by the element of Water, as if grace were necessarily tyed to the Sacrament, and none could haue it, except they were Baptized, nor yet thirdly to imprint an indelible Character in the soule, that can neuer be blotted out, as the Schooles would haue it. He is not (I say) either of these wayes present in Baptisme. But, first to *seale* vnto vs our admission into the couenant of his grace, and communion with himselfe, and with his Saints^r: Secondly, to *represent* vnto vs, and *Sacramentally* to *show* vs, by the outward washing of Water, the inward cleansing of our soules by his blood, that is, by *iustification*^t, and by his Spirit, that is, by *sanctification*^t. Thirdly, to *put vs in minde* of our repentance, new obedience, courage, and care, to show our selues his Souldiers, by warring and fighting against the Deuill, the world, and the flesh. So then, you see, that three wayes Christ is present in Baptism.

tiſme. 1. As a ſealer of the mutuall couenant betwixt Him and his Church. 2. as a representer of the benefits he will beſtow on his Church, if ſhee keepe *her* conditions. 3. as a remembrancer of the duties ſhee owes to him, if ſhee would haue him keepe *his* conditions.

Laſtly, to anſwere the third Queſtion, How Chriſt is preſent in the *Lords Supper*? We muſt know, that he is not there *Transubſtantiially*, as though the Bread and Wine were turned into the body of Chriſt, fleſh, blood, and bones, as our aduerſaries the Papifts hold; nor yet *Conſubſtantiially*, * by an exiſtence or hiding his inuiſible body, in, with, vnder the Bread, as if there were no figure in the Sacrament, as the *Vbiſuitarians* hold^u; but *theſe* wayes firſt to keepe vs mindfull of his death, which he endured for vs, in which regard, ſome haue called the Lords Supper, * a *Sacrifice of remembrance*. Secondly, to *ſtrengthen our faith*, in the aſſurance of the continuance of his loue, and to ratifie, the pardon of our ſinnes, our time of adoption, our intereſt in grace, our right to glory, to our ſoules. Thirdly, to *arme vs againſt Idolatry*, that partaking of the Lords Table, wee may not communicate at the Table of Deuills. Fourthly, to *preſerue vs in the way of obedience*. Fifthly, to *aſſure vs of the reſurrexion of our bodies at the laſt day*, according to Chriſts owne ſpeech; * *He that eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him at the laſt day*. And laſtly, to ſignifie vnto vs, and aſcertaine vs of our vnion with himſelfe, as *Paul* declareth, when he ſayth; *The cup of bleſſing which we bleſſe, is it not the communion of the bodie of Chriſt* &c. Thus we ſee, not onely *THAT*, but alſo *HOW* Chriſt is preſent with his Church in his holy and ſacred Ordinances. Let vs now conſider, to what end the Doctrine ſerueth, and what vſes it affoordeth, which are diuers.

Fiſt, It informeth vs of the reaſon, why Gods people doe ſo diligently frequent the houſe of God, are ſo often preſent at his Ordinances; (to wit) becauſe they meete their husband, their King, their Sauour, in ſuch places, at ſuch exerciſes.

Qui 3. How Chriſt is preſent in the Eucharift.

* *Exiſtentia vel abſconſione corporis inuiſibilis in, ſub, cum, pane.*

* *Chenuit Har. Evang. cap. 83.*

col. 1586. At verò hinc inſerre velle. Er-

go in Doctrina Sacramenti,

propoſitio (panis eſt corpus me-

um) etiam eſt figurata, hoc

verò abſurdiſſimū, & Chriſti ingenio proſus contrarium eſt.

Vide etiam.

Col. 1587. 1588.

* *Μυστικὸν ἔστιν ἡ θεία Κοινωνία.*

Sacrificium. ¶ 1 Cor. 10.

*21. * Ioh. 6. 54. ¶ 1 Cor. 10. 16.*

Vſe .1.

The Spouses Spikenard.

If a poore man, comming to a great mans house, findes the Master of the house to bid him well come, to beare him company, to entertaine him with good cheere, merry talke, and kind invitations to come oftner; would you wonder to see that poore man euer and anon at that rich mans Table? So it is with the children of God. A great many marvaile at them, what they meane to run so to Sermons as they doe; *Once a day* (say they) *cannot content them, but they must heare twice;* (say they) *the Saboth cannot suffice them, but they must out on the weeke day.* If Baptisme be administred, they will not out of the Church by any meanes; If there be a communion euery moneth, they must be at it euery time, as though once, or twice in a yeere, were not sufficient, wee wonder at it. Doe you so? it is because you know not, *whom* they see, *whom* they finde present, *whom* they meete withall *here*. They see the King here, even the King of heauen and earth. And although they haue his presence in their houses, shops, fields, walkes, and closets, yet they know *here*, He is present after a speciall and peculiar manner, to conferre with them about deepe secrets, to earue bitts to them, according to their necessities. If they be *erroneous* in their iudgements, they finde him here to informe them, if *scrupulous* in their consciences, they finde him here to resolute them, if they be *drowsie* in his seruice, they finde him here to rowse them, if *fallen into any sinne*, they finde him here present to rayse them, if *heauie in their hearts*, here he is to accheere them, if they *haue mistaken their way*, here he is to direct them. In these Ordinances, they finde their faith strengthened, the couenant of Gods grace sealed, their vnion with Christ ratified, their assurance of persevering in grace, of raising from death, and raiging in glory, confirmed; and what not? Marvaile you then, what they doe frequenting such places, where the Word is Preached, and the Sacraments administred?

What wife that loues her husband, doth not delight dailly to converse with him at his Table? Marvaile therefore at *thy selfe*, rather that *thou* and *thy companions* take no more delight in *such places*, at *such exercises*, then *you* doe: and cease

won-

wondering at *them*, who come hither to be recreated, and accheered with the gracious presence of their *great Bride-grome*. Albeit, I deny not, but some doe (as the people in Christs dayes did) follow him for the ² *loanes*, some for his *miracles*, some for *one* corrupt end, some for *another*, yet there is an holy and chosen generation, who follow him in his Ordinances, because they know he *Sitteth at Table* in the same, and doth communicate vnto them such gracious glaunces of his countenance, as Reprobates are like neuer to partake off.

² Ioh. 6.

Secondly; Is Christ present with his Church in his Ordinances; What meane the Papists then to take vpon them so tedious a taske, as to runne to *Compostella* to see his holy coate (which they say is there, though no man knowes how it came there) and to *Ierusalem*, to visit his Sepulchre? Oh folly to be pittied, if not to be derided. Thinke they to finde Christ in his coate, finde his presence in the graue? Is this one of their meritorious actions? See Christians, see their simplicitie. Christ sits not *there*, is not *so* present *there*, as he is *in* his Church, and *with* his Church. If Christians who goe but halfe a mile to heare a Sermon Preached vnto them, to be made partakers of the Sacrament, doe not make a better Pilgrimage then this is, and meete not with their well-beloued Spouse, Christ, sooner, then *these simple deluded soules*, by making such *superstitious* Voyages can, then note me for a teacher of lyes?

Vse 2.

Thirdly, This poynt may be applyed by way of reproofe to a great number, who care neither how *unpreparedly* they come to Gods publique Ordinances, nor how *irreligiously* they behaue themselves at the same. A man may say (and say truly too) there is no Table of mortall man more taken vp with vnmanerly guests, with rude, with vnciuill company, then this Table, whereat Christ *sitteth*, and affordeth his presence.

Vse 3.

First, Concerning the comers to his *Word*, it would make a Christian heart to bleed, to consider what manner of people; and after what manner most people come to the Prea-

1. Vnreuerent comers to the Word,

ching of *that*. One comes with his *eyes scarce open*, closed vp with that excrementall moisture of *ignorance*, which the spirituall sleepe in sinne breedeth, with an vnderstanding so darkened, that let the King by his seruants lay bitts before him, he cannot see them, Preach as plainly as they can, he cannot vnderstand them ; Another comes *without his knife*, and when he is at the Table here, his hand is in his Pocket, and so benumbed, that he cannot pull it out, to take and cut the meate that is set before him, I meane he comes *without faith*, without will to beleue the Word, without an heart to apply the same to his necessitie, according to the nature of the doctrine which is deliuered. A third comes with *the old Grecian disease*, the *Athenian itch* in his *ears*, that except the Preacher doth amaze his hearers with strange & vncouth straines, aboue the reach of plaine people, or tell of some strange thing, he is not for their humour ; If he striues with himselfe to speake to the capacitie of the meanest hearer, and to knocke vpon the conscience of the wickedest liuer, in the plaine euidence and demonstration of the spirit, as, that learned Doctor of the *Gentiles*, 2 : Cor. 2. 1. Saint Paul did ^a, how nestles he, how lookes he on the glasse? The itch doth so trouble him, his *Athenian* desires doe so distemper him, that he thinkes euery quarter an houre till the plaine fellow hath done : and it may be, he will haue the manners (as the manner of some is) to rise from the *Board* while the best dish is a caruing, the best point in handling, which might doe him most good, if he would but stay and take it with him. A fourth comes with a *dirty face*, and *hands* imbrued in blood, a drunkard, a swearer, a lyer, a deceiuer, an Usurer, a mercilesse oppressor, and *knowne* to be so, as *manifestly* as the dirt is to be scene vpon the *face*, that it hath defiled, and *blood* on the *handes* (without a gloue) that are besmeared with it. A fift sort, come all vnbraced before (I had almost said, with breasts layd out like Whores and *Lezebels*) but I am sure, with breasts open, with hearts naked, vnarmed, vnfenced against the least assault, for want of due preparation ; insomuch, that if the *Demill* doth

doth but shoot the dart of *pleasure*; the *world* of *vaine profit*; and the *flesh* play its part, while the Minister is speaking and they hearing, they are so stricken, so intoxicated, so vainly busied, that they get no more good to their soules, then *they* to their bodies, who, sitting at a Kings Table, doe so dreame of honours and preferments, which shall *never* be, that they minde nothing lesse then the bits that are carued them, and the meate which is before them, and so rise without tasting one bit of the feast. A sixt comes *without his girdle*, without *sinceritie*, hypocritically, formally, for fashion, company, and custome. A seaventh commeth in the *Devills habite* (if the Deuill hath any habite) in a strange dresse, *prond* like the Deuill, and *craftie* like the Deuill. So *proud*, that he thinkes, he knowes as much as any can teach him; and therefore if the Preacher trips a little, and doth not carry his matter smoothly and Scholler-like before him (as all cannot, for all haue not an equall gift of Art and vterance) he laughs in his sleue; or else so *craftie*, that he comes to catch the Minister, as the *Scribes* to trap our *Saniour* and entangle him in his talke, not with a simple, and honest heart, to learne Gods will, and to haue a sight of **Christ**, to supply the necessitie of his soule. And lastly, who amongst vs all doe not come many times with *dirtye feete*, with impure affections, into Gods Sanctuary, bringing a great deale of worldlinesse, a great deale of drowlinesse with vs. And albeit, we haue smarted for it (in being sent away from many a Sermon, without the sweet bits we were wont to haue, as a iust desert of our negligence to prepare our selues) yet we haue not so shaken off our slighthe of preparation as we should; *Who, who* of vs (I say) fayle not this way? If our *husband* were not extraordinarily in loue with vs, and willing sometimes to beare with vs in our *night-attire*, as well as to respect vs in our *handsomer dresse*, he might euen say to vs that are dearest vnto him; *What doe you here in my presence at my Word, so disordered, so distempered, so vnprepared?*

2. Irreuerence
and irreligion
at Baptiſme
taxed.

As thus many come vnmanly to his *Word*, ſo as many come as rudely *to*, and carry themſelues as irreuerently at his *Sacraments*. How many ſimple ſoules bring their Children to *Baptiſme*, ſcarce knowing *wherefore* Baptiſme ſerues, *what uſe* it ought to be off to themſelues, what uſe in time it may be off to their little ones? How many are preſent at *that* Sacrament, when it is adminiſtred, who neither *can*, nor *care to* meditate vpon ſuch things, as *then* and *there*, are to be thought vpon: their *eyes* are ſo taken vp with *gazing*, their *tongues* ſometimes with *talking* with thoſe that ſit next them, and their *hearts* with ſuch *wandering thoughts*, that there is no roome for *diuiner* meditations, ſuiting the occaſion, about the Vow made in Baptiſme, about the benefits offred in Baptiſme, and the ends of Baptiſme; no faith, no prayers ſet a- worke for the good of the partie Baptized, and the like.

3. Abufe of
the Lords
Supper.

And laſtly, for the Lords Supper, how many come to that, who are partakers at the Table of Devils. It is lamentable to conſider, what ignorant, vnbeleeuing, irrepentant, diſobedient Communicants, thruſt themſelues vpon this Ordinance, that haue neither ſkill, nor conſcience, to examine and prepare themſelues before receiuing; that know not what to doe, how to behaue themſelues in the time of receiuing, not how to ſet their *faith* a worke towards *God*, in the apprehenſion of *his* loue, not how to ſet their *loue* a- worke towards *beleevers*, whom they communicate withall, that know not *what* to doe *after* receiuing; frequenting this feaſt for cuſtome and faſhion, partaking after a groſſe and carnall manner, not diſcerning the Lords body, not making any difference betwixt *common* Bread, and *common* Wine, and *Sacramentall*. Well then, (beloued) this irreuerent and irreligious frequenting of Gods publique, ſacred, Ordinances, by ſuch multitudes of people, duely conſidered, can a word of reproofe come out of ſeaſon? I am ſure, here wants no ground for it in the Doctrine wee haue now in hand.

Are

Are we well advised, *who* is here? *who* trow we is present at the *Word*, at the *Sacraments*? Is not the *King* himselfe? And what *King*? Why, the *King* of glory, the great magnificent *Spouse*, and *Bride-grome* of the Church; His *royall*, his *stately*, his *honourable*, his *comfortable* presence is *there*; *There* he *sits*, and *there* he *communicates* what euer he sees needfull for his *Brides* salvation. Shall wee then dare to come so *rudely*, not feare to goe so *irreligiouſly* into *HIS* presence? Is he present while his Ministers Preach? and shall we come to the *Word* with *sleepie eyes*, *itching eares*, *dirty faces*, proud *conceits of our owne knowledge*, *craftie intentions*, to catch the Preacher, *naked hearts*, without grace to *beleene*, without will to *apply* the things that are taught vs? Come we *hither* like *hypocrites*? come *hither* to *scoffe*, to *leepe*, to *laugh*? Is *Christ* present in *Baptisme*? and shall wee presume to neglect all *meditation* for our *selues*, all *inuocation* for the *partie Baptized*? Is he lastly, present in the *Eucharist*? And dare wee to goe to *that* feast without our wedding garment, without knowledge, faith, repentance, obedience, and loue? dare we goe to *that* without any due examination of our *soules* before hand, concerning the forenamed graces, whither we haue them or no? dare wee receiue grossely and carnally at *that*, and not shew our *selues* thankfull, by our new obedience, after we haue eaten of this Supper? Will *these* things (thinke wee) be well taken at our hands? Is it not greatly to the dishonour of the *King*? An earthly *King* will not endure it, that any of *HIS* guests should come with dirty shooes into *HIS DINING ROOME*, lesse can he abide, that they should come vnhandsomely, vncomely to his owne *TABLE*. Doth not *this heauenly King* stand as much vpon his honour as an *earthly*? He doth. Oh folly to be reprov'd, oh impudency to be condemned *then*, to goe so *unpreparedly* to, to be so *unreuerent* at, the Preaching of the *Word*, and partaking of the *Sacraments*, which is the *Table* whereat *Christ* sitteth. Verily, if this rebuke availes not with vs, to humble vs for the dishonour thus offered to this *Sitter* at this *Board* with his Church,

wee

^b Mat. 22.

wee may be sure he will deale with vs, as the King in the Gospell did with him whom he found at the feast without a wedding garment: *Binde vs hand and foote, and cast vs into utter darkenesse, where is weeping, and wayling, and gnashing of teeth*^b.

Use 4.

That I may therefore in the fourth place (and not vnfitly) subioyne a word of Exhortation, let the thought of this presence of Christ in these Ordinances, stirre vs vp to that reuerence and preparation, that the former reprobud number doe want. Be wee to goe but to a feast at an ordinary *Gentlemans* house, if we know the master of the family will beare vs company at it, wee are very carefull to brush our garments, to robe our selues with our holi-day cloathes, to put on cleane linnen, to wash our face, eyes, and handes, to scoure and sharpen our kniues, that so, for want of hand-somnesse in our attire, or by meanes of hackling our meate with blunt kniues, we may neither offend the guests that sit with vs, nor grieue the master that bad vs, nor shame our selues: The like *spirituall* care let there be in vs to fit our selues when wee come to *Wisedomes* dainties. When the *Israelites* were to haue the Lord to *descend* amongst them on Mount *Sinai*, I reade ^c *they were to wash their cloathes, and sanctifie themselves*. Their course must wee imitate when we ascend to Gods Mount, and goe vp to *his* house (where he is present) to heare his Word, or receiue the Sacraments. We must be cleansed, and sanctified, that so when wee are *there*, we may giue him the honour of his holy presence, and neither dishonour him, nor disgrace our selues.

^c Exod. 9. 10.

Doct. 4.

WEE will now proceed to the second poynt, *That while Christ is present with his Church in his Ordinances, shee sendeth forth the sauour of Faith and good Workes*. Compare a few places of Scripture together, and you shall see this to be very firme. In the *Acts* of the *Apostles* wee may reade, that Christ had beene present by the Ministry of *Paul* at *Phillippi*^d, at *Theſſalonica*^e, at *Rome*^f. And Saint *Paul* in his writings vnto the Saints, in these places, speakes

^d A&. 16. 14.^e A&. 17. 2.^f A&. 28. 31.

of

The Spouses Spikenard.

41

of their *Faith* and *good Workes* & which like a precious oyntment, did diffuse themselves in their Odour ouer the world.

Rom. 1. 8.
Phil. 1. 7. 9.
16. 11.
1 Theſſ. 7. 8.
Vſe 1.

I propound this (in the first place) for a rule of tryall, whereby to examine our selues, whether we be members of the true Church, yea, or no. This great Bridegrome indeed, Christ Iesus, hath spread a Table amongst vs, and a plentifull one too. But, haue wee Faith? What are our fruits? Wee heare much, wee pray oft, wee frequent the Table of the Lord, wee discourse many times; but are all these perfumed with beleeuing? Doe wee endeouour so to walke, that our Faith may be spoken off; and that throughout the whole course of our liues, wee may send forth a sweete odour to refresh the nostrills of the godly, though the wicked (who can thinke well neither of the wayes, nor workers of righteousnesse) be offended with the same? If yea, then *Christ* by his grace hath beene present with vs in his Ordinances, hath contracted vs vnto himselfe, and giuen himselfe as an *husband* vnto vs, betwixt *whom* and *vs*, all the powers of darkenesse are not able to force a divorce-ment. But if otherwise; though wee haue beene neuer so oft at this Bride-gromes Table, heard hundreths of Sermons, oft communicated at the Supper of the Lord, yet we are but onely *visible* members of the *outward* assemblies, no *spirituall* limmes of the *mysticall* body.

Therefore, secondly, this doth notably confound the foolish conceit of all them, who brag that Christ is *their* husband, and *they* be betrothed vnto *him*, and yet are nothing, but full of *infidelitie*, and *impietie*, of *unfaithfulnessse*, and *unfruitfulnessse* in their *hearts*, in their *liues*. Our dayes afford store of such, in whose vessels, there is not one dramme of *Spikenard*, to cast forth any sweete sauour, either to GOD, or godly men, but rather (with the people in *Ioels* time^h) *their stinke goes vp* (into the nostrills of God) *and their wormewood sends forth the bitternesse thereof*: The stinke of their sinnes diffuseth it selfe to the *offending* of the children of God, to the *infecting* of the children of men. A good man can

^h Ioel. 2. 10.

G

scarec

scarce in any corner auoyde the sinell of their impious and vnrighteous fruits, of their lies, slaunders, blasphemies, ribaldries, and other idle speeches; but shall be compelled to sent them in euery place, as strong, as noysome, as Brimstone; to force sighes from his heart, and teares from his eyes. And how odiously their VNBELIEFE doth affect the KINGS smell, their distrust in Gods providence, their discontentednesse in prosperitie, their impatience in aduersitie, senselesnesse of, and vtter carelesnesse for, the comforts of the Spirit, doe evidently and woefully declare; And yet these people (forsooth) esteeme themselues to be the Bride of Christ. But to consider, how they are deceiued, it pitties my heart. What? know they *not*, see they *not*, that Christ his Bride is not (while her husband sits at Table) without her *perfume* to please him, and affect the *virgins* that be her fellowes? Now alas, these vaine-boasters, are as emptie of this perfume as the foolish Virgins lampes were of oyle. They haue nothing but the oyntments of Harlots in their Boxes (their soules I meane) and about their bodies. And dare they challenge Christ for their Spouse? As though he will linke himselfe with *such*? No, no. Let them with *Barnabas* get to be full of *faith*ⁱ, and with *Dorcas* to be full of *good Workes*^k, that God and man may smell the sauour of their *Spikenard*, and *then* they may be beleaved, when they affirme themselues to belong to Christ; but while *then*, they doe but flatter themselues, and deceiue others.

ⁱ A&t. 11. 24.

^k A&t. 9. 36.

Doct. 5.

L Astly, Obserue, that *Christians may sometimes lawfully speake of their owne faith and good workes*. The Church had *Spikenard*, and here shee speakes of it, and of the sweet smell it cast forth. How oft doth *David* speake of his faith, and his good fruits, in the Booke of the *Psalmes*, sometimes reporting how he trusted in God¹, sometimes how he prayed vnto him^m, sometimes how he confessed his sinnes vnto himⁿ, sometimes how he loued him^o, sometimes how he delighted in the Saints^p, sometimes how he pittied his very enemies^q, sometimes he speakes of his vpright walking^r, some-

¹ Psal. 64.

^m Psal. 3. 4.

ⁿ Psal. 34. 4.

^o Psal. 32. 5.

^p Psal. 116. 1.

^q Psal. 15. 3.

^r Psal. 35. 14.

^s Psal. 18. 23.

sometimes of his holy talking^f, sometimes of his zeale for Gods glory^t, &c. Thus also did *Iob*^u, *Ezekiah*^x, *Paul*^y, and others of the Worthies, whom the Scripture recordeth. And good cause why.

^f Psal. 39. 1.
^t Pl. 119. 139.
^u Iob 29. c. 31.
^x Isa. 38. 3.
^y 2 Tim. 4. 7.
Reason 1.

For, first, God receiues much honour when wee speake of the graces, which he bestoweth vpon vs. Hence it is that wee shall finde *David*, which reported so much of his owne graces, euer and anon, professing his resolution, to sound forth the Lords prayſes.

Secondly, sometimes the wicked will rayſe slaunders of the godly, as though they were a great deale worse then they are: and therefore to cleere themselues from those reproches, and so to vindicate the Gospell from disgrace, they *may*, yea, and they *must* make profession of their integritie, and faith. What was it which moued *Paul*, to speake so of his honestie, as he did; *Wee haue renounced the hidden things of dishonestie, not walking in craftinesse, nor handling the Word of God deceitfully.* 2 Cor. 4. 2. But this, that (as it seemes) in the former Chapter, certaine false Apostles had slaundered him to be a vaine-glorious fellow? Which imputation, to free himselfe from, he spake so of his owne sinceritie as he did.

Reas. 2.

Thirdly, there are many occasions giuen vnto Christians, to haue hard conceits of their brethren, partly, by reason of some infirmitie they see in them, partly, by reason of some troubles that fall vpon them. And therefore it is lawfull, and sometimes needfull for them, to speake of the good things that God hath wrought in them. If you aske, wherefore *Paul* speakes to *Timothy* of his keeping the faith, and fighting a good fight^a; ^bOne answereth it, because the present trouble which he was in, by the meanes of *Nero*, might occasion *Timothy* his Scholler, and others which had beene his hearers, to question the soundnesse of his faith, and honestie, which was so rewarded with affliction, and which faith of his was not like to procure such temporall deliuerances at the hands of God, as formerly it had done. So then, partly, that Beleeuers may honour their God,

Reas. 3.

^a 2 Tim. 4. 7.
^b Polan. Syno.
lib. 9. c. 8.
Pag. 557.

partly, free themselves from euill reproches cast vpon them by the wicked, and partly, prevent vncharitable conceits of themselves in their godly brethren, they may lawfully speake of their owne *Spikenard*, of that Faith and those good Workes which the Lord hath besweetned, both their hearts, and their liues withall.

Use 1.

The consideration of this, giues me iust occasion, 1. to finde fault with those Christians which will euer be talking of their infirmities, that they haue no *grace*, no *faith*, no *goodnesse* at all in them. And yet their consciences can tell them that such and such things the Lord hath inwardly ingrafted in them, such and such fruits the Lord hath enabled them outwardly to bring forth in their liues. They know that at such and such a Sermon, the Lord so and so affected their hearts, at such a time gaue them victory ouer such a temptation, at such a time enabled them so and so to pray, yea, so and so answered their prayers, to testifie the acceptableness of the same; At other times, so and so accheered them with the assurance of his loue, so and so enliued them in the performance of such and such duties; yet because (forsooth) it is not alwayes alike with them, and the Deuill tells them, they are dissemblers, they cry out, *I am, an hypocrite, a naughtie packe, a wicked creature, nothing but euill lodgeth in me, no whit of goodnesse dwells in mee, I haue no faith, I haue no zeale, I haue no soundnesse, no honestie, &c.* Is *this* to honour God *with*, and *for*, the good things he hath done *for* thee? wrought *in* thee? Nay, rather is it not to dishonour him, in that thou doest not take notice of his graces, which he hath giuen thee? *This* is enough to expose the Gospell to disgrace amongst the enemies of the truth. *This* is enough to make Christians themselves thinke more hardly of thee then there is cause. For, when as thou art so peremptory in it, that *thou art an hypocrite, a varlet, a wretch.* What will the world say of thee, and such as make profession with thee? Even *THIS*; See, see, *what arrant hypocrites these Gospellers are, their owne consciences accuse them, their owne mouths condemne them, there is neuer an one of them ALL*
good

good. Thou art much too blame then; whosoever thou art, that art so readie to take part with the Deuill against *thy selfe*, when yet the Lord in mercy, hath annoynted thy soule with the *Spikenard* of heaven, when both thy *faith* and *integritie of life*, haue sent forth their sweet saour to *God*, and to *men*?

Let me perswade thee to strue against this euill, to *take notice* of, and (when God may haue any glory, others any good by it) *make report*, of what the Lord hath done for thy soule. Thou *mayst* lawfully doe it, yea, (and if need require) thou *must* doe it. Yet with this caution, avoyding pride as much as may be. Not *vaine-gloriously*, as *Peter* did, when he sayd, *Master wee haue forsaken all, and followed thee, what therefore shall be giuen vs?* For *this* is a thing God would be displeased with, and it is the propertie of worldlings and wicked ones so to speake, *viz.* of that which indeed they *haue not*, and *doe not*.

Vse 2.

Mat. 19.37.

But first in humilitie, as acknowledging all to come from God.

Secondly, with a desire to vindicate the Gospell from disgrace, when euill mouthes falsely doe reproch thee.

Thirdly, with a desire to reioyce the hearts of thy godly brethren.

Fourthly, to draw on others to a loue of *that Word*, whereby God hath wrought such good in thee.

And lastly, to cleere thine owne *innocency*, when that is called into question.

After this manner, and to these ends thou mayest make profession of thy graces; and with the Church thy Mother here, tell it abroad to others;

*My Spikenard sendeth forth
the smell thereof.*

(* *)



MYSTICALL MYRRHE.

The second
generall part
of the Text.



OW commending to
GODS blessing what hath
beene spoken, touching the
Commendation which the
Bride giues her *Sponse* from
HIS *Greatnesse*, I proceed to
the prayse of HIS *goodnesse*,
or *sweetnesse* in the next
words.

Verf. 12.

*A bundle of Myrrhe is my well-beloued vnto me, he shall
lie (or lodge) all night betwixt my breasts.*

IN which words, we haue two things to consider, 1. What
this *sweetnesse* is for the subiect matter. 2. What this *sweet-
nesse* *worketh* for the subsequent effect. The *thing it selfe*
is a *bundle of Myrrhe*, in the former part of the verse; *A bun-
dle of Myrrhe is my well-beloued vnto mee.* The following ef-
fect that it *worketh*, is a resolution of the Church, to keepe
this *sweetnesse*, in the clause of the Verse; *He shall lodge all
night betwixt my breasts.*

Let vs set vpon the first; *A bundle of Myrrhe is my well-be-
loued vnto me.* These words would well admit of a subdiui-
sion, if it were needfull. But an Interpretation will serue our
turne well enough: that therefore the kernell may appeare,
let vs breake the shell by giuing the sense.

That

That ^a Author, who expounds the former Verse by the sinne of *Israell*, in erecting, and worshipping the golden calfe, and by the displeasure that *Iehovah* conceived at it, doth expound these words, by the Lords pacification, or being pleased with *Israell* after this their sinne. As imagining the congregation of *Israell* to speake thus; *Though I the Synagogue of the Israelites, did cast forth a stinking smell to the Lord by my Idolatry, in worshipping the Golden calfe, yet NOW he is appeased with me, become sweet and gracious unto mee, whereof a bundle of Myrrhe is a symbole and signe: But this Exposition is too Iewish.*

He that applies the former Verse to the times of King *Asa*, and to the Vow that the Tribes made in the 15. yeare of his Raigne, doth apply these words to the times of *Iehosaphat*, *Asa's* succellor, according to the storie written 2 *Chron.* 17. 7. 8. 9. &c. And by the bundle of *Myrrhe*, he vnderstands, the sweetnesse of knowledge, which abounded in the dayes of *Iehosaphat*, by the care which that good King had to send Priests and Levites, with the booke of the *Law*, through the Tribes of *Iudah*, and *Beniamin*; as though *Salomon* by the spirit of Prophecie should foreshew the *Israelitish* Church in *Iehosaphat's* time, to speake thus to the prayse of God;

In the dayes of Asa, I made a vow unto thee, to serue thee, and for such a King as HE was my Spikenard of Religion cast forth a smell unto thee: But now thou hast giuen me sweeter times, more abundance of knowledge, in bestowing upon me so perfect, so upright, so carefull a King as Iehosaphat is, in so much that though I had sweete dayes before, yet these that now I see, doe as much in meanes excell the former, as Myrrhe in sweetnes doth excell Spikenard. This meaning doe I like of neither, as confining the Text.

Others therefore (walking in a more spacious field) apply it to the Church of euery age, or to euery particular beleeuer: And amongst them, some say one thing, some another. * Some, by the bundle of *Myrrhe*, vnderstand the death and passion of *Christ*, because *Myrrhe* (as they say) was vsed in

Interpretati-
on.
^a R. Selo.

Brightm.

* Soto. Maior.

* Genebr.

The first reason, why by Myrrhe is meant iustification.

* As Merc. and Piscator doe.

Reas. 2.

Dioscorid. li. i. c. 67.

Impetigines purgat idem ibid.

Horrores discutit, &c. id. ib.

* Paraphrase.

in Burialls. * Others, the immortalitie of the soule, because Myrrhe is an Embleme of incorruption.

But I had rather vnderstand, the *benefit of Iustification*. And that first of all, because at *this Center*, the somewhat differing opinions of Interpreters doe meete; For when as *some* expound it of the *death* of Christ, doth nor the Church smell the sweetnes of his Death by the benefit of Iustification? When as *others* doe meane a most excellent and sweet Odour which the Church doth draw from Christ, by the nostrils of faith, is not Iustification the ground of *this* smell? yea, the assurance of Iustification is this smell it selfe.

Besides, I am sure, Myrrhe doth symbolize and resemble Iustification very fitly.

First, Myrrhe distilleth from a tree full of prickles, much like the Egyptian thorne. And whence comes our righteousness and iustification, but from that tree of Gods eternall planting, Christ Iesus, who was persecuted, thorned, and pierced for our sinnes.

Secondly, Myrrhe is of soueraigne vertue, to cleanse the Leprosie of the body; so is Iustification to purge our Leprous and sinfull soules.

Thirdly, It is good against trembling, and the shaking of the ague; so is iustification against a trembling heart, and horror of conscience.

Wee see then, what is meant by Myrrhe. And *Bundle* here, is as much as a ball of Myrrhe, or a bunch of Myrrhe; *Mystically* an *Author of righteousness*, or *Iustifier*, [*is my well-beloued*] that is, Christ, so stiled by a loue-title, which the Church giueth him, because that he setteth his loue strongly vpon her. [*To me*] that is, to me the Church militant; * *I smell the sweetnesse of Iustification out of the bundle of his merits, who is my most louing and well-beloued Sponse.*

Our conclusions from hence are these three. 1. *That Christ alone is the Iustifier of the Church, his loue being the cause and ground of it.* 2. *That the Church alone is iustified by Christ.* 3. *That onely belcevers doe smell the sweetnes of this benefit of iustification.*

The

The first of these points hath two parts. 1. *That Christians are iustified by Christ Iesus alone*; 2. *That it is from his meere loue*: **That Iesus is the iustifier of the Church*, is as euident as can be, as from hence, where the Church calleth him *Her bundle of Myrrhe*. So out of the writings of the Prophets; *My righteous seruant shall iustifie many^c*. Their righteousness is of ME, saith the Lord^d. Is it not the Angell Christ, that takes away from *Iosuah* (the type of the Church) his filthy garments, that causeth his iniquitie to passe from him, and clotheth him with change of rayment. Euen with his owne righteousness, as *Zachary* sheweth^e? It is plaine also out of the writings of the Apostle. *By the obedience of ONE* (meaning Christ) shall MANY (meaning the Church) be made righteous^f. He made him sinne for vs, who knew no sinne, that we might be made the righteousness of God in him^g. If while we seeke to be iustified by Christ, we our selues are also found sinners^h, &c. And still the Scripture runnes vpon this, that by Christ we are reconciled vnto God, cleansed from sinne, redeemed out of the handes of our enemies; He therefore is our Iustifier, and none other: not excluding the Father, or the holy Ghost, who haue a stroke in this Worke, as well as the Sonne.

As for that other branch of the poynt, that his loue is the ground of this grace, the title *Well-beloued*, which the church here giueth him, will well carrie it, and els-where the holy Ghost confirms it. By *MERCY* and truth is iniquitie purgedⁱ, saith the Wiseman. Being iustified freely by his *GRACE*, through the redemption that is in Iesus Christ^k. That being iustified by his *GRACE*, wee should be made heires according to the hope of eternall life, saith the Apostle.

Did not Christ alone satisfie the wrath of the Father? did He not tread the *Wine-presse*^l alone? What earthly man holpe him in his *Active* obedience, to performe, a perfect, complete, and entire, seruice to euery iot that the Law requireth? What mortall wight, nay, what creature in heauen or earth ayded him in his *Passive* obedience; had the whole wrath of the Father, due to the sinne of man, in full measure poured

H

forth

Doct.
That Christ
in loue iusti-
fieth his peo-
ple.
* 1. Part of the
Doct. proued.
^c Isa. 53. 11.
^d Isa. 54. 17.

^e Zach. 3. 3. 4.

^f Rom. 8. 19.

^g 2 Cor. 5. 21.

^h Gal. 2. 17.

A caueat.

The 2. part of
the Doct. pro-
ued.

ⁱ Pro. 16. 6.

^k Rom. 3. 24.

The Reason
of both the
parts of the
Doct. together.
^l Isa. 63. 3.

Isa. 53. 5.

forth vpon him? Speaketh the Prophet of any els but Christ when he saith, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him?* And would he euer haue vndergone this, endured this, had it not beene for *loue*? Doubtlesse, He would not. Very well therefore doth the Church here, to acknowledge her *Well-beloued* to be this *Bundle of Myrrhe*, and to giue to him, and his loue alone, the honour of her *iustification*, when as *He* alone payd the price to purchase it; and when as both the *passion* and *compassion* is his owne.

* Obiection.

Answ.

* Fide sola.

Quoties dicitur, Sola fides iustificat, ostenditur solam fidem esse unicum argumentum, & unicam facultatem qua recipitur iustitia Christi. Sel nec. Tract. 3. de fid. & Sacram. Thes. 1.

* Para ad Heb. p. 460

Sola fide, excluduntur vero non causa superiores, gratia Dei & meritum Christi, sed &c.

Tom 5. in epist. ad Eph p. 83. col. 2.

Bucer. in iustificatione fides nihil dat sed tantum accipit, & quod accipit eo ipso iustificatur.

Use 1.

Against the Papists.

* If any shall Obiect, that wee are iustified by Faith, or by Faith alone, therefore not wholly, not onely by Christ.

It must be answered, that this is to be vnderstood in another sence. Wee are iustified by *faith*, as by an *instrumentall* cause; by *Christ* as an *efficient* and *fundamentall*. For no more is *faith* the primary cause of my iustification, then my hand is the cause of the supply of my wants, by a piece of money, which the mercy of another furnisheth mee with. That proposition; **Wee are iustified by faith ALONE* (a speech much vsed by Orthodoxall Writers) doth not exclude the causes of Iustification *without* our selues, but it doth include onely but *one* facultie in our selues, by which alone wee doe apprehend that righteousness of Christ, which the Lord doth impute vnto vs for our Iustification. Whereupon, saith one; **By faith alone, are not excluded superior causes, as, the grace of God, the merit of Christ, but middle causes, which are coyned by hypocrites, as, the strength of free will, workes, merits, &c.* So that by *faith* wee are *instrumentally* iustified, by the obedience of Christ *formally*, as *Zanchius* sheweth. For in Iustification, *Faith* giues nothing, but onely receiueth, and what it receiueth, (being Christ and his righteousness) by that *very same thing* are we iustified. So that it may very well be affirmed, that *faith* iustifieth alone, and yet be a truth too, which (I am in hand withall) that by Christ alone wee are iustified.

And for currant might this Doctrine goe through all Christendome, were it not for Antichrist, and his Babylonish

nish followers, of whom when I thought, there came to mind a wise speech of a graue *P* Father to allude to; *G*od should be *G*od, if man would let him, *G*od now belike must stand to mans curtesie for his superioritie: So may I say of the Papists; *I*esus should be *I*esus, if they would let him, the *A L O N E* iustifier of his people, if *T H E Y* would permit him, and belike, *H*e must stand to *T H E I R* earning for the honour of this Worke: For they are very bold to rob him of his glory which he deserves, and his *B*ride here giues him, and him alone for this grace. Neither let any say, I doe them wrong.

For, first of all, doth not the *C*ouncell of *T*rent⁹, absolutely lay downe this? *I*f any shall affirme, that men are iustified by the righteousness of *C*hrist formally, let him be accursed. And immediately after; *I*f any man shall say, that men are iustified either by the imputation of *C*hrists righteousness alone, or that the grace whereby we are iustified, is onely the fauour of *G*od, let him be *A*nathema.

Secondly, doe they not ascribe Iustification to the dignitie of faith? What meanes els that Position of theirs; *T*hat wee are prepared by faith to some meritorious act of loue, which act of loue doth informe faith, and so dignifie it, that then the person that hath it, deserueth acceptance at *G*ods handes. And this Assertion, they are very stiffe in, *alledging for it the Apostles wordes, *T*o him that beleueth on him that iustificth the vngodly, is his faith accounted for righteousness^d, that is (say they) *G*od accounts that faith which he findes in a sinner, so worthy that it doth deserue an habite of righteousness, by which the sinner may be iustified. But (as the Proverbe is) *A*n ill glosse corrupteth the Text. For this Exposition holdes neither with the analogie of faith, nor with the scope of the place. Not with the analogie of faith, for it is directly against the Scripture, that a man may be a wicked man, and yet haue something in him worthy of iustification. Not with the scope of the place; For there the Apostles ayme is (being in disputation about iustification) to show, that there is an Antithesis, or contradiction betwixt the righteousness of *C*hrist, and the righteousness of a man out of *C*hrist; and not to show, that faith

^p Tertull. Apol. p. 815.

Nisi homini Deus placuerit, deus non erit, homo iam Deo propitijs esse debet.

The Papists deny *C*hrist to be our alone iustifier three wayes.
1. By their blasphemous Canons.

⁹ In Decret. de iustif Can. 10.

² Canon. X I. Si quis dixerit homines iustificari vel sola imputatione iustitia Christi, &c.

2. By attributing of iustification to the dignitie of faith.

* Obiect.
⁹ Rom. 4. 5. Answ.

informed by charitie, doth by condignitie, merit the iustifying of the sinner in the sight of God.

3. By maintaining iustification by Workes.

Obiect. 1.

1. Iam. 2. 24.

Ans. w.

Obiect. 2.

2. Psal. 18. 20.

24.

Ans. w.

* Certum est
Davidem hoc
Psalmo, nihil
aliud canere de
Deo, quā quod
per illum liberatus sit ab hostibus &c.
Musc. ad loc.

2. Aquin. Super
Gal. c. 3. Lec. 4.
Opera non sunt
causa quod aliquis sit iustus
apud Deum,
&c.

3. Caiet. in epist.
ad Roman. c. 3.
fol. 10.

Thirdly, how peremptorily doe they stand for justification by Workes, abusing for their purpose many places of Scripture: as,

First, that of Iames, ¹ *Yee see then how that by workes a man is iustified, and not by faith alone*; when as (as it is well knowne) the drift of the Apostle is *there* to show, that good workes declare a man to be iust before men, and doe not *make* a man iust in the sight of God.

Secondly, they bring in that of the Psalmist, ² *The Lord rewarded me according to my righteousness, and according to the cleanness of my handes hath he recompenced mee*. But alas, to little purpose; For the Prophet in that place, as some obserue, doth not speake of *iustification*, but ³ *onely of the deliverance* that God gaue him out of the hands of his enemies; which *deliverance* also, he doth not attribute to the merit of his owne righteousness; (For *that* he disclaimes, vers. 19. saying; *He deliuered me, because he had a FAVOUR vnto me*) but onely he acknowledgeth, that *that* deliverance was a testimony of his integritie, how *naught* and *unjust* soeuer his enemies falsely accounted and accused him to be.

Many of the like places doe they thus abuse; *abuse* (I say) and whither I speake right or no, I appeale not onely to *S^t Paul*, whose drift is in the five first Chapters of the Epistle to the *Romanes*, to ouerthrow iustification by Workes; but also to one of their owne ⁴ *Doctors*, whose very wordes are these; *Workes are not the cause that any man is righteous before God, but rather they are the fruits and declarations of righteousness*. And indeed how can we be iustified by workes, when as by the confession of the Papists ⁵ *themselves*; the *righteousnesse of Workes cannot blot out sinnes, but leaues a man in the same*. Thus while the Papists doe partly curse those that hold iustification by the free mercy of God, and partly ascribe it to the *dignitie of Faith*, and partly to the *merit of good Workes*, doe they not rob Christ of that praise which his great kindnesse in iustifying a poore sinner doth deserue?

Dealing

Dealing with this bundle of spirituall *Myrrhe*, as some² report the *Arabian* followers of *Mahomet* to deale with that corporall *Myrrhe*, which they bring to *Alexandria* to sell, vsing a thousand deceipts to sophisticate it, and gull Christians with it, that buy it. So they (I say) adulterate this precious Doctrine with their owne deceipts and deuices, and would thrust it for good ware, and sound vpon the common sort; But I pray God, they may neuer haue any vent for such deceiptfull *Myrrhe*, and counterfeit righteousness amongst vs. I am sure, the Church entertaines no such stuffe here; but speakes all to the commendation of her Beloued, admitting of no *Myrrhe*, no righteousness, but his owne, to prayse him, and to commend by. But to leaue them as confuted, let vs come to ourselues.

² *Petrus de la Primand.*
Franc. Asad.
part. 3. c. 69.

Use 2.

I would to God, there were not some Popish Protestants amongst our selues, who must haue some perfume in *Natures* garden to smell on, some naturall or morall plant of their owne, to put into this Bundle, to mingle with *Christs* righteousness, to iustifie them in the sight of God. Some good desires, deedes, deuotions, which they much brag off, and stand vpon, for which God is forsooth bound to accept them, and to like of them. To whom I may say truely, as *Elshu* in another case to *Iob*; Behold, in THIS thou art not iust^a. It may be thou art of a gentle nature, of a curteous behauour, somewhat disposed to liberalitie out of a vaine-glorious humour, canst not away with the company of the prodigall; must God of necessitie iustifie thee, like of thee for these things? Yes, that he must, and doth too, I would be sorry els; I am sure, he would not like of me, if I should swill, and curse, and steale, and quarrell, &c. thats true; for he cannot away with these grosse euills; the committers of them are abominable vnto him. Yet notwithstanding, to conclude, that thy morall vertues can iustifie thee before him, is little differing from plaine Popery. And I tell thee in standing vpon this, thou doest Papist-like rob *Christ* of his glory, and deny him that prayse which the members of the Church doe here giue him, as his due in this Text. They

^a *Iob 33. 12.*

H. 3

say,

^b Isa. 64. 6.

^c Isa. 57. 12.

* Use 3.

Exhortation
to disclaime
our owne
righteousnes.

^d Exod. 30.
34. 35. 38.

say not here, *A bundle of Myrrhe is my Well-beloued, and my Spikenard vnto me, but my Well-beloued alone.* They acknowledge all in the matter of iustification, to come from Christ Iesus, issuing and springing from the fountaine of his free loue. They know, that the best righteousness in themselves is (as the Prophet speaketh) *as an uncleane thing, and filthy rags*^b: and that in the best actions they doe, if their imperfections be not couered in Christ, and sweetned with the *Myrrhe* of his righteousness, there is more cause of *damnation* to be found in them then *saluation*. It is by *grace* that wee are iustified, not by *Workes*. The very faithfull themselves please God no otherwise then in Christ. Neither their *loue*, nor *faith*, nor *good fruites*, can for the dignitie of the same, deserue absolution before Gods tribunall. Now then if the *graces* that are *inwardly* wrought, and the *Workes* that doe *outwardly* appeare in beleeuers themselves, can procure no further acceptance at Gods handes, then their persons stand iustified, and their sinnes acquitted before GOD in Christ, then questionles (as God once told the idolatrous *Israelites*) *neither thy Workes, nor thy righteousness will profit thee*^c, to iustification, that art but carnall, but ciuill. That then I may cease to *confute* thee, & be a *counsellor* vnto thee, *let me exhort thee, willingly to giue the *Well beloued* of the Church, the glory of this grace alone. Mingle not thy righteousness with *his* in the matter of iustification; such a mixture, such a composition stinkes before the Lord. I finde in the old ^d*Law*, how that the Lord commanded *Moses* to make a sweete perfume of *Stacte, Onicha, Galbanum*, and *Franckinsence*, and to temper it after the art of an *Apothecary*, lioly and pure. Concerning *which*, he threatned that who-soeuer should presume to make the *like*, to smell thereto, that soule should be cut off from the Lords people. And hath the Father commanded a greater then *Moses*, euen his onely begotten Sonne, to temper an exact and most pure perfume of his owne righteousness and obedience for the *Father* to smell on, that he might be *pacified* with the *Elect*, for the *Elect* to smell on, that *they* might be iust before GOD.

And

And shall mortall, sinfull, man (contrary to Gods charge) presume to compose the like, out of his owne righteousness, and yet the Lord endure it, reckon that person amongst the number of his owne people? No, no. The *euillest* person that liues vnder the cope of heauen, shall greatly displease the Lord, if he presumes to offer it. Didst thou *equall*, nay *excell* the most vertuous *moralists* that euer were, in *iustice*, *temperance*, *magnanimitie*, *affabilitie*, and the like, yet thou must esteeme all these as *nought* in comparison of the *righteousnesse* of *Christ* crucified. Learne therefore, learne, I beseech thee, to disclaime thine owne righteousness; Shuffle, oh shuffle not in the *merit*, the *dignitie* of any good *deedes*, or *desires* of thine owne, into this bundle, least like the mixture of *Opocalpasum* with *Myrrhe*, it proue deadly to thy soule, as that to the body^e: and thou neuer smell the sweetnesse of the same, in assurance thou art iustified, to thy consolation here, and saluation hereafter.

Now to the end thou mayest learne to disclaime thine owne righteousness indeede. This threefold Meditation will be very available.

*First, that mans righteousness, cannot acquit him, discharge him, before the Iudge.

Secondly, that it breaketh *every* way, that it can fulfill no way the Law of God perfectly, and entirely; it *omitteth* much good, it *committeth* much euill, that good which it doth, it doth not aright, that euill which it elcheweth, is elchewed for by-respects.

Thirdly, Meditate, that the worthiest and holiest of the Saints of God, haue cryed out of it, neuer looked to be iustified by it. As *Dauid*; *In sinne Lord hath my Mother conceived me^f*: and *Iob*; *The Angels are vncleane before thee, how much more abhominable is man that is borne of a woman^g*. And *Paul*; *I know that in me, that is, in my flesh dwelleth no good thing^h*.

These three things, I say, seriously and wisely thought of, and paused vpon, will much further thee to thinke meanely of thine owne righteousness, beest thou neuer so ciuill:

* As *Mathiolus* cites it out of *Galen*. *Opocalpasum* exitiale est, multisq; nos sorte quadam vidimus nostrae aetatis de cursu mori quod insc^{ij} *Myrrham*, cui *Opocalpasum* admissum erat, assumpsissent. *Mathio. Comment. in Dios. li. 1. c. 67.*

Pag. 77.

* Three meditations, to further vs in disclaiming our owne righteousness.

^f *Psalm. 51. 5.*

^g *Iob 15. 15.*

16.

^h *Rom. 7. 18.*

Mysticall Myrre.

ciuill: Wilt thou know how? I will show thee. The first Meditation, will driue thee to speake thus betwixt God and thy soule; *Good Lord, cannot all my righteousness cleere me before thy Tribunall? notwithstanding my ciuilitie, my fidelitie in keeping my word, my gentleness of nature, my abstaining from the grosse, and enormous vices of the times, doe I not stand discharged before thee the most upright and unpartiall Iudge? Lord, why should I then stand upon my righteousness? Oh, cause me to abhorre my selfe in dust and ashes.*

The second Meditation, will driue thee to this? *What? and for all my righteousness, doe I breake thy Law, transgresse thy Commandements, in the omission of good, in the commission of euill, in the doing of good, and forsaking of euill, after a wrong manner? Lord, I perceiue then by this, that I cannot be iustified in thy sight by my selfe; when as that righteousness which iustifieth before thee, must performe an exact obedience to thy most righteous Law, without sweruing one iota from the same.*

The third Meditation will, by the grace of God, worke, in some such wise, with thee as this is; *Lord, haue the best that euer were cryed out of their owne filthinesse, complained of their natie vilenes, denied their owne righteousness? and shall I be puffed up with an opinion of mine owne worth? Did so holy a man as Dauid was, so patient a man as Iob was, so good a man as Paul was, cast downe their crownes before the Lambe, acknowledge that in themselves was nothing but sinne, no cleanness, no good thing? and shall I, a vile creature, farre inferiour to the least of them, stand upon my patience, my honestie, my goodnesse? Lord, let it be farre from me, &c. And when these Meditations haue brought thee to this passe, produced these effects; tell me whither then it can be possible for thee, to sing any Song but this, in regard of thy iustification; None but Christ, none but Christ: His righteousness, his righteousness alone, to discharge me before the Iudge, to fulfill the Law for me, to cure my spirituall sicknes, to conuer my naturall filthinesse.*

If these Meditations were but duely made vse of by our ciuill Iustitians themselves, they would vaile the Bonet, come downe a peg lower in their owne conceits, and runne

altogether out of the garden of nature, into the garden of grace for this *Myrrhe*, and depend vpon Gods loue alone in Christ Iesus for their iustification. But alas, alas, they meditate not vpon this, and hence it is, that they stand so much vpon their owne worthines, that the righteousness of Christ, is neither thought on, nor sought for, by them, as it should be.

Lastly, is Christ the alone Iustifier of the Church, and is his free grace the ground of it? how thankfull then ought this to perswade Beleevers to be, and how carefull to sing such a Song as the Church here doth to the prayse of their *Well-beloned*. We vse to say, a Nofegay is worth thanks, especially, when it is giuen by a louer, as a token of loue; and is not this bundle, this bunch of *Myrrhe*, Christ his righteousness, worthy of praises, being giuen by him as a speciall token of his fauour, to poore, miserable, and sinfull creatures? Did the ⁱ tenth *Leper*, returne thanks for the cleansing of his body, and wilt not thou, whom Christ hath chosen as one out of ten, yea, of twentie, to purge thy soule, returne glory to his name? *Mary Magdalen* ^k loued Christ much, after He had forgiven her much: *Dauid* resolu'd with himselfe, that, on condition the Lord according to the multitude of his mercies, would doe away his iniquities, and purge him with Hysop, which was an Embleme of his cleansing, and cloathing with Christs righteousness, *his tongue should sing aloud of his righteousness* ^l.

Use 4.
Advise to Be-
leevers, to be
thankfull to
their Iustifier.

ⁱ Luk. 17. 16.

^k Luk. 7. 47.

^l Psal. 51. 2. 7.
14. verses.

It is reported of *Alexander*, surnamed, *The Great*, that he acknowledged himselfe to owe more to *Aristotle* his Master, then to *Philip* his Father, because, from his Master he receiued his *Well being*, whereas from his Father he had but his naturall-being^m. In like manner (I dare boldly say) thou that art a true Christian, owest more to Christ thy Master, yea, thy elder brother, for giuing thee through the merit of his owne righteousness, a spirituall being in grace, then to thy naturall Father or Mother, by whom thou hast thy being in nature. Oh, therefore (owing so much) pay him much, I meane, loue him much, be much thankfull vnto

^m Pet. Mart. in
lib. 1. Ethic.
Arist. p. 5.

him for this his kindnesse. Let thy thankfulness to him know no limits; set no bounds to thy obedience; let not much water quench the flame of thy loue, thy zeale; let not the very fire it selfe deterre thee, scare thee, from sacrifice, from his seruice. Propose the blessed Martyrs for thy patterne. The sweetnesse of this bundle haue so affected them, that rather then they would any way show themselues vngratefull, they haue not spared to be prodigall of their very liues. Take, oh take then, the cup of saluation, and blesse his holy name, vow seruice, vow obedience to him, vnto the very death; for his free mercy, in iustifying of thee, requires no lesse, deserues no lesse at thy hands. Leauing this, I come now to the next poynt; which is

* Doct.
The true
Church alone
is iustified by
Christ.

* Except you
be Elect.

° Ephe. 1. 6.

* Verses 4. 5.

° Rom. 8. 30.

P Verſ. 3.

° Zanch. ad
Eph. c. 2. p. 8.

Tom. 5. i. e.
Electos solos.

° Apoc. 13. 1.

° Apoc. 12. 1.

*That as Christ alone is the Iustifier of the Church, * so the Church alone is iustified by Christ.* Iustification is a benefit belonging onely to the true members of the Church, and to none else. *TO MEE*, in my Text, implies as much; *To me the Church alone, not to you daughters of Ierusalem, * not to you alians and strangers to the Common-wealth of Israel is my Beloued a bundle of Myrrhe, a bringer of righteousness.* Aske Paul, whom he speaks of, when he saith; *In grace HE* (that is God) *hath made VS accepted in the Beloued* (that is, *iustified through Christ*) and he will answer, that he meaneth *VS, who are chosen in Christ, before the foundation of the world; VS, who are predestinated to the adoption of children* *; intimating, none to be capable of iustification but such. The same thing, the same Apostle proueth in the eight of the Romanes; *Whom he predestinated, them also he called, and whom he called, them also he iustified*°. Now who are predestinated, who are the called of God, but the members of the Church? *Who shall lay any thing to the charge of Gods Elect? It is God that iustifieth, that is, it is God that iustifieth the Elect* 9. Methinkes, that of S. Iohn in his Revelation, is very fit for this purpose, where he saith, *not that he saw the BEAST with seauen heades, and ten hornes* (that is, the enemies of the Church, who vse their wit and authoritie against it) *cloathed with the Sunne, that is, with Christs righteousness, but a WOMAN*

so clothed, that is, the Church alone, or the company of the faithfull.

The reason is plaine, for faith which apprehendeth justification by Christ, is a gift proper and peculiar to the Church, and none else, for which cause it is stiled, *The faith of Gods ELECT*. Now if none haue faith but the Church, then it must needes follow, that none are iustified, but the members of the Church.

Reason.

Tit. 1. 1.

Use 1.

How full of terror is this truth, vnto all those that are out of the Church, I meane, not onely those who stand sunning themselues in the Church-yard, that sit swilling in Alehouses, fulfilling their fleshly pleasures, following their worldly profits, while the Word is Preaching, and people are praying vpon the LORDS day. I meane (I say) not onely them, who are thus out of the materiall Temple, which is made of Bricke and Stone*, but also all others, that are no true members of Christs *mysticall* body, who, though they heare the Word, receiue the Sacraments, &c. yet are voyde of sauing grace, are no spirituall stones of the spirituall building, no *Cedar*-beames in Gods house, that is, no* purified, no sanctified ones in Gods familie. To all of them, to euery one of them, here is (I say) a ground of terror. For (ah poore creatures) they are not iustified, they haue no share in, no benefit by, the righteousness of Christ. This bundle belongs not to them; It is peculiar to those whom they (for their Religions-sake) hate, scorne, and maligne. It appertaines not to those daughters of *Ierusalem*, spoken of in the fift verse of this Chapter, who seeme to be of the Church, who brag they are of the *Israell* of God, and yet are not. * *Thou* therefore that delightest in false *Doctrine*, and castest the *Word of God* behind thy backe*; *thou* that with *Ahab*, hadst rather heare an hundred false Prophets, then one sound *Michajah* y; and with *Ieroboam* z, wilt not hearken to the faithfull messengers of the Lord of Hosts; * *thou* that with the same *Ieroboam* z, art readie to changethy Religion, and manner of worship, instituted by God himselfe; * *thou* that with the people in *Ieremies* time, wilt palliate and defend sinne.

* And yet I include them also, for right Christians dare not doe as they doe.

* Cant. 1. 17.

* For *Cedar* was vsed in cleansing, *Leuit. 14.*

Notes of the false Church: Propounded by the way, to shew whom this terror belongs to.

* 1. Particular loue of false teaching and teachers.

* *Ier. 8. 9.*

* 1 *King. 22.*

* 1 *Kin. 13. 4.*

* 2. Neutralitie in religion.

* 1 *Kin. 12. 28.*

* 29.

* 3. Defence and ripnes of

- send thy sinnes, professing thou walkest not after *Balaam*, when as yet the Lord sees thy abomination in the Valley^b, being pure in thine owne eyes, when as yet thou art not cleansed from thy wickednesse^c; * thou that with the couetous, whom David speakes of, ^d blestest thy selfe and blasphemest God, and with *Goliath*, ^e curstest God and his people: * Thou that with the *sonnes of Belial*^f, contemnest the powers that be ordained of God: * Thou that trustest with *Goliath* ^g, in thy sword and buckler; with the wicked of *Dauids* time, in the^h multitude of thy riches; with the ⁱ *Chaldeans*, in the treasures thy shippes bring in by Sea; with the old *Israhelites*, in thy pleasant pictures^k, that is, in thy household furniture and riches^l: * Thou that canst the *Art* of dissembling, hauing *Butter* in thy mouth, and warre in thy heart^m; that canst blesse with thy mouth, but curse with thy heartⁿ: * Thou that lonest the company of the vngodly^o, and magnifiest the wicked, which forsake the Law^p: * Thou that with the enemies of Gods *Israel*, treadest downe the inheristance of the Lord^q, circumventing them as the *Sodomites* did *Lots* house^r, spreading Nets for their feet^s, reioycing at their burie^t; drawing out the sword, & bending the bow, that thou maiest suddenly hit them that are upright in heart^u: * Thou (finally) that art at ease in *Sion*, drowned in the depth of carnall securitie, thinking thou shalt neuer be remoued^x; who hast made a conenant with death, and art with hell at agreement, thinking that when the ouer flowing scourge shall passe through, it shall not touch thee, and so making lies thy refuge, and vnder falshood hiding thy selfe^y: * Thou, I say, that carriest of all these, or any of these blacke brandes of the false Church, these *non-euidences* of the true Church, heare thou this word of terror, thou art not iustified by the Lord Iesus. and not to be iustified by him, desperate and fearefull must thy condition needes be: yea, so fearefull, that neither can my capacitie reach it, nor my tongue relate it. For besides the absence of those admirable soule-rauishing effects, springing from iustification, which thou shalt reade off afterwards^y, it is an argument of Gods displeasure conceiued against thee, it doth prognosticate, wrath abiding for thee: inso-
- ^b Ier. 2. 23.
^c Prov. 30. 12.
^d 4. Blasphemy.
^e Psal. 139. 3.
^f 1 Sam. 17. 9. 10.
^g 5. Contempt of authoritie.
^h 1 Sam. 10. 25.
ⁱ 6. Vaine confidence.
^j 1 Sam. 17. 45.
^k Psal. 49. 6.
^l Psal. 52. 7.
^m Isa. 43. 14.
ⁿ Isa. 2. 16.
^o So *Scalier*, expounds pleasant pictures.
^p 7 Hypocriticalnes.
^q Psal. 55. 21.
^r Psal. 62. 4.
^s 8. Loue to & defence of bad company.
^t Psal. 1. 1. 2.
^u Pro. 28. 4.
^v 9. Malice to the Saints.
^w Isa. 63. 18.
^x Gen. 19.
^y Psal. 140.
^z Psal. 35. 15.
^{aa} Psal. 37. 14.
^{ab} 32.
^{ac} 10. Carnall securitie.
^{ad} Psal. 10. 6.
^{ae} Isa. 28. 19.
^{af} Page. 67.

insomuch, that if the *Beloued of the Church*, be not this bundle of Myrrhe, *TO THEE, TO ME*, and become our Righteousnesse, the stinck of our sinnes, will daily prouoke the Lord; the smell of our courtes, will daily distast him; the sauour of our very Sacrifices, are a burthen vnto him: neither are our sinnes remitted, nor our suites receiued, nor our persons respected, nor our good deedes rewarded, nor can our soules (if wee so continue) be eternally saued. Iudge thou then whether this poynt (as sweete as it is to the godly) doth not bring (if thou beest not altogether hopelesse and helpelesse) a feund of terror to thy eares: and oh, that it might but be a meane to produce an holy trembling in thy soule, vpon the thought of thy great misery.

Secondly, this is not so terrible to the wicked, but it is as comfortable to the godly. Is it their peculiar to be iustified by Christ? Doe they alone participate of that righteousness, which many thousands in the world, neither haue, nor are like to haue, any share in? What bountie, what loue is this from Christ to them? Myrrhe it selfe should not more refresh the smell, then the consideration of this accheere their soule. And accheere them it doth at some time or other, let the Deuill doe his worst, as the next Doctrine shall declare, which without any longer delay, I come vnto: And this it is:

Vse 2.

That as the Church alone is capable of Christs righteousness, so shee onely is sensible of the sweetnesse of the same. Onely Belieuers doe truly reioyce in the assurance of free iustification by Christ. What saith Dauid to this purpose? *The RIGHTEOUS shall be glad in the Lord, and all the VP-RIGHT in heart shall glory*^a. What saith the Prophet Esay also? *The RANSOMED of the Lord shall returne, and come to Sion with Songes, THEY shall obtaine ioy and gladnesse, and sorrow and sighing shall flie away*^a. Againe, *My SERVANTS shall reioyce, my seruants shall sing for ioy of heart. I create IERVSALEM a reioycing, and HER people a ioy*^b. Of whom speakes the Church when she saith; *We will be glad in the Lord, and reioyce in his salvation*^c; I will

Doct.

Christians alone haue the ioy of iustification.

^a Psal. 64. 10.

^b Isa. 35. 10.

^c Isa. 65. 14.

15. 18.

Isa. 25. 9.

Mysticall Myrrhe.

greatly reioyce in the Lord, my soule shall be ioyfull in my God, for he hath cloathed me with the garments of salvation, he hath covered me with the robes of righteousness^d. Of whom (I say) speaks the Church there, but of her selfe? I confesse that *literally* those speeches of the Prophet, are to be referred to the reioycing of the *Jewes* at their returne from captiuitie. But mystically they are to be interpreted, of the ioy which beleeuers *alone* conceiue vpon their returne from *spirituall* bondage, and vpon their iustification by the merits of Christ, and free mercy of the Almighty. Wherefore it was not without cause, that Christ sayd to the Man sicke of the Palsey; *Sonne, be of good cheare, thy sinnes are forgiven thee^e*. And *Elihu* in *Iob*; *He that can say, I haue found a Ransome* (especially such as Christs righteousness hath procured) *shall see Gods face with ioy^f*.

^e Mat. 9. 2.

^f Iob. 23. 24. 26. compared together.

Reas. 1.

That which was the ground of the former poynt, may be the first ground of this also. Christians onely haue faith. Now faith is not onely an *Hand*, to plucke this *Myrrhe*, the meanes to apprehend the righteousness of Christ, that it may become ours; but also it is the *Nostrills*, to smell the sweetnesse of this *Myrrhe*: Looke as the nostrills doe conuey sweete odours to the braine, to refresh the animall spirits, which are *there*, so doth faith conuey the assurance of iustification, to the rauishing, and delighting of the soule. If the Church *alone* then hath the nostrills of faith, no wonder is it, if shee *alone* be sensible of the sweetnesse of Christs righteousness.

Reas. 2.

^g Nonne videtur cum amico domi quispiam accipit quam prae se ferat latitiam? &c. Chrys. in Ioban. c. 1. Hom. 19.

Vse 1.

Secondly, Christ Iesus onely lodgeth and dwelleth in them, whom he hath iustified, but where Christ lodgeth, there must needes be great ioy. & Doe you not see if a man doth but receiue an ordinary friend into his house, how ioyfull he is? how much more ioyfull then must wee conceiue them to be, who haue testimony in their consciences, that the Lord of glory hath come in by their gates, and taken vp his lodging in their soules?

As the former, so this Doctrine also serues, 1. to lay open the miserable and wretched estate of all carnall and vnregenerate

generate ones, who are no members of the true Church. For no sound ioy belongs vnto them. Their abundance of wealth, their places of honour, their great friends, their merry companions, &c. may peradventure giue them some kind of contentment and delight, but alas, it is but for a moment, and * mingled many times with much heauinesse and sorrow; That joy which springs from Iustification is too sweet, too excellent for them to attaine to; *There is no peace to the wicked, sayth my God^h. That, that (I say) is Sions peculiar.* An vngodly man, may indeed heare the promises, haue the sweet Doctrine of iustification, by the free loue of Christ, sounded in his eares, and abuse the same he may (as those that make an idoll of Gods mercy) to further himselfe in his desperate disease of securitie, or a kinde ofⁱ hypocriticall ioy he may haue, which a temporall faith may afford him: but to draw out the right sweetnesse of this heavenly Doctrine, to the true comfort of his soule, he wants nostrills, he hath no true iustifying and sauing faith. Let then an vnregenerate person (be he what he will, or can be, for wit, learning, wealth, friends, dignitie, &c.) come and put forth that Question, which Ioram put forth to Iehu; *Is it peace Iehu, is it peace?* It may be answered him, as Iehu answered Ioram; *What peace, so long as the Whoredomes of thy Mother Iezebell, and her witch-crafts are so many^k. What peace so long as thy luxurious fruits, thy couetous fruits, extortions, oppressions, vsuries, deceitfull tricks, thy oathes, lyes, enuyings, backbitings, Sabbath-breakings, neglects of Gods worship in the Temple, in the familie, in the closet, contempts of Gods seruants, and Ordinances, contentments with thy meeke ciuill courses, &c. are so many?* What peace, I say, appertaines vnto thee, so long as these things remaine in thee, as so many testimonies against thee, that thou art not yet a true member of Christs Spouse the Church? *Thou man, thou woman, art like those whom the Lord complaines of by the Prophet; ¹ Yee are they that forsake the Lord, and forget mine holy Mountaine.* Thou hast playd the Harlot, and runne away from Christ, and hast *chosen that wherein the Lord delighted not; And therefore* ^m *Verf, 12.* must

* Namq; ma'us
quanquam in-
terdu' gaudere
videtur: Æstu-
at ipse tamen
medys vs stron-
gylos vndis.
Marcell. Aries.
l. 1. p. 4
^k isa 57. 21.
ⁱ Mat. 13. 20.

^k 2 Kin. 9. 22.

¹ Isa. 65. 11.

^m Verf, 12.

must I conclude (to the terror of thee, and all such as thou art) with that sentence which the Lord denounceth by the same Prophet; ^a Behold, *MY SERVANTS* shall reioyce, but *YE* shall be ashamed. Behold, my servants shall sing for ioy of heart, but *YE* shall cry for sorrow of heart, and shall howle for vexation of spirit.

^a Isa. 65. 13.

14.

Vse 2.

Againe, still we see comfort to flow out of this Text, to the people of God, by occasion of this point also. They may peradventure haue heauie hearts, drouping spirits, and goe mourning all the day long, and by reason of outward crosses, or inward distresses, they may with *Rachell* refuse to be comforted, because their comforts are not, and in their owne apprehension, haue no being, no existence; but let them be of good cheere. The ioy that springeth from the roote of iustification, belongeth vnto euery member of the Church; As sure as can be, *light is sowne for the righteous, and ioy for all them that are of an upright heart.* As they haue this bundle of *Myrrhe*, this sweet ball of Christ his righteousness, in free mercy bestowed vpon them, so the Lord in his due time, will open the nostrills of their faith, and make them sensible of the sweetness of the same, and the time shall come when in the sence and ioyfull perswasion of the same, they shall be able with all confidence and boldnes, to say, as the Church here doth; *A bundle of Myrrhe is my Well-beloued vnto mee, now I know it, finde it, and feele it.* Stay thy selfe with this then, thou mourner in *Sion*; and goe thy wayes, *Eate thy bread with ioy, and drinke thy wine with a merry heart, for God now accepteth thy Workes.*^o Being a member of the Church, thou art acceptable to God in Christ Iesus, and being acceptable to him, He will reueale his comfortable presence vnto thee, be thy distresse what it can be. And let this suffice thee against despayre, that though *heauinesse may endure for a night, yet ioy shall come in the morning.* Such ioy is thy portion, such ioy shalt thou get into thine owne possession, when God sees fit. Waite therefore for it on the God of thy saluation, and be not like a comfortles creature.

^o Eccles. 9. 7.

Thirdly,

Thirdly, Hence we see how the world is deceiued, who thinke Christians to be melancholy persons, whom no mirth, no comfort, belongs to; imagining, that of all others, they are the saddest and heauiest creatures; What sayd I deceiued? yea, grossely deceiued. For there are none vnder heauen, haue more cause of ioy then they haue, nor are more sensible of true ioy then they are, when God comes to lift vp the light of his countenance vpon them. The ioy that the couetous man hath in his bags, the ambitious man in his honours, the voluptuous man in his pleasures, are but sorrow and vexation of spirit, in comparison of that sweete content, that a poore honest soule findeth in his Christ, in his Sauour. How can his life be a melancholy life, that was condemned to death, but is now restored to life; that had lost heauen, but hath it now purchased for him; that was the heyre of damnation, but is now the heyre of saluation; that was naked, and abhominable in the eyes of God, but is now cloathed, and acceptable vnto him? How can this life (I say) be altogether vncapable of comfort, of consolation? If thou thinkest it is (when as Christians haue this priuiledge, to reioyce in the assurance of their iustification) thou thinkest amisse, and art in a grosse error.

LET vs now passe on to the effect which the sence of, *The second branch in the second part of the Text,* and ioy from, this sweetnesse of iustification worketh, in the desires and vowes of the Church. And that is a continuance of this benefit, in these words; *He shall lodge all night betwixt my breasts:* or (as some read) *It shall lodge all night betweene my breasts:* or (as others) *Optatiuely. Oh, that he would* (that is, *oh, that my Beloued*) or, *oh that I T may,* (that is, *this bundle of Myrrhe may*) *lodge all night betwixt my breasts.* Howsoeuer the wordes be read, I take the meaning to stand thus; *It is the resolution of mee the Church, that this sweet bundle shall,* or, *It is my heartie desire, that my beloued Christ, and the sweetnesse which I smell in his righteousness,* may abide with me so long as I am in the night of this world.

K

For

The reason
of the Para-
phrase.

For *lodging*, is a ſymbole of continuance, and *breasts* doe note out the will and affections, and ſo by conſequent, the reſolution and deſire; and *night*, the world. Therefore by *lodging all night betwixt the breasts*, is meant, the abiding of Chriſt as a Juſtifier, with the ſweetnes of his righteousneſſe, in the deſires and reſolution of a Chriſtian, ſo long as he is in this world.

I could obſerve from hence, thus much; *That they, that are once juſtified by Chriſt, are for ever juſtified.* Proue it I could out of *Iſa. 32. 17.* *Hof. 2.* towards the latter end. *Rom. 11. 29.* And by occaſion of this, I could tell the doubting and perplexed ſoule, to its ſingular conſolation, that though it be in the night of tribulation, and temptation in this world, yet Chriſt Ieſus will neuer forſake it, but will *pernoctare, lodge with it all night*, nothing ſhall ſeperate it from the loue of God in Chriſt Ieſus. But there is another maine thing I driue at; and this it is.

Doct. 6.

That it is the reſolution, and deſire of the true members of the Church, to retaine and keepe all their life long, that ſweetneſſe which they ſmell in the righteousneſſe of Chriſt, that ioy which they haue from their aſſurance of being juſtified freely by Him.

- This was *Dauids* reſolution; *I will reioyce and be glad in thy mercie*^b. Marke, he contents not himſelfe to ſpeake in the time preſent, *I D O E reioyce*, but he ſpeakes in the Future tenſe, *I W I L L reioyce*, ſhewing what his minde and purpoſe was. This was alſo the D E S I R E of that holy man;
- ^c *Pſal. 24. 7.* *One thing haue I D E S I R E D of the Lord, that I will ſeake after; that I may dwell in the houſe of the Lord, all the dayes of my life, to behold the beautie of the Lord.* And euer and anon, you ſhall finde that Prophet, crying; *Lord liſt thou up the light of thy countenance vpon mee, and then I ſhall be ſafe, that is, then I ſhall haue what I would haue*^d. *Reſtore vnto mee the ioy of thy ſalvation*^e, *that the bones which thou haſt broken may reioyce*^f. Hence it is, that the ioy of Gods people, is called an euerlaſting ioy^g. The complaints of Chriſtians, in the time

time of spirituall desertion, doe euidently show this. For looke as *Iob* in the time of his aduersitie, did bewaile the losse of his former prosperitie, in these termes; ^h *Oh, that I were as in moneths past, as in the dayes when God preserved me: when his candle shined upon my head, and when by his light I walked through darkenesse. When I washed my steps in butter, and the rockes poured ryuers of Oyle.* So complaine Beleeuers, when they are insensible of those inward comforts, and sweete internall ioyes they were wont to haue; *Oh, that it were with me as in times past, as in the dayes when God refreshed mee, when the candle of his bright countenance shined upon mee, when by the light of his sweet comforts, I did walke ioyfully through the darkeſt temptations: Oh, that it were with me as it was when the rocke, Christ Iesus, poured out ryuers of ioy vnto mee, to accheere me in the assurance of iustification by his owne blood.* Now what doth this kinde of complaint intimate vnto vs, but that the Church is desirous to retaine that ioy which ariseth from the assurance which shee hath of sharing in the righteousnesse of Christ.

^h *Iob. 29. 3.*
3. 8.

Neither need wee marvaile at it, for why, this sweetnesse, this ioy, which springes from this roote, is one of the most infallible testimonies of the loue of Christ; but choyce loue-tokens (as wee know) are most desiredly kept and retained. Let a Wooer bestow vpon his Loue, but a Noſegay or Muske-ball, as a testimony of his loue; and (if shee takes it so) whatſoeuer shee be carelesse of els, shee will be very carefull to keepe *that*, and still be desiring to recreate her selfe with the sweetnesse of *that*. Inasmuch therefore as ioy in the holy Ghost, is a speciall token of the Church her beloueds good will vnto her, shee must needs be carefull to keepe *that* (except shee be very much out of tune) and still haue *that* bundle betweene her breasts, in the very night time, that is, *that sweetnes in her desires, euen in the deepest, and darkeſt afflictions.*

Reason.

First of all, doe Christians desire to keepe that ioy which the assurance of their free iustification by Christ doth effect in them? then this shewes, that sound and solid ioy, is per-

Use 1.
Information.

Pſal. 16.

manent, and durable. It is not *ſlitting*, like the ioy of the *worldling*; it is not *vanishing*, like the ioy of the *hypocrite*; it is not *perishing*, like the ioy of the *Epicure*. In Gods preſence & fulneſſe of ioy, and at his right hand (ſaith David in a Prophe- ticall ſtrayne of Chriſt) are *pleaſures for euermore*ⁱ. Now if in His G L O R I O U S preſence, there be fulneſſe of ioy, and e- uerlaſting pleaſures; then the ioyes of his *gracious* preſence muſt needs be *durable* alſo, being the *taſt* and *beginning* of the *glorious*. I deny not, but that there is a mixture of ſorrowes with their ioyes, becauſe it is fit, and needfull, that ſo it ſhould be; yet this doth not *nullifie* the *perpetuitie* of them, becauſe it doth not anihilate the *eſſence* of them. Though Chriſtians haue not alwayes a *feeling* of them, yet they haue alwayes the *being* of them. *Myrrhe*, betwene a mans breſts, hath a ſweetnes in the night time, though whiles he ſleepes, he ſmells it not: So, aſſurance of iuſtification is in the be- lieuers heart, and the ſweetneſſe of it in his ſoule, though while he ſlippes into ſinne, and is in ſome ſleepie fits of car- nall ſecuritie, he be not ſenſible of the ſame. To thinke then that the ioy of Gods people, is a fading or tranſitorie ioy, is a groundles conceite, and a wrong done the honour of Gods mercy, which is the fountaine of it. For *what* God giues his children an hearty deſire continually to keepe, *that* will *H E* keepe continually for them.

Uſe 2.
Exhortation
to vnbelieuers
to get this ioy.

Secondly, this is of uſe, to exhort and ſtirre vp all them that want this ioy, to ſeeke after it, and to endeuour to at- taine it. Such earthly things as are moſt permanent in their owne kinde, are moſt deſired by them that enioy them, euery one will labour after them. *This* ioy is euer durable: They that haue *this* ioy, doe reſolue and deſire euer to keepe it. Labour therefore, oh, labour (I ſay) with might and mayne to get it, you that want it. And to helpe you hereto, you muſt not thinke, that it can be gotten for gold, or *that ſiluer ſhall be weighed for the price thereof*^k. But by theſe meanes.

ⁱ Job. 28. 15.
Helpes to true
ioy.

First, by a godly ſorrow for ſinne. *Mary Magdalene* was fayne to ſtand *behinde Chriſt weeping*, and to waſh his feete *with*

with her teares, before he bad her *Goe in peace*¹. Peters con-¹ Luk. 7. 38.
verts were pricked in their hearts, before they could ease their
meate with gladnes^m. The Iaylor trembled before he reioycedⁿ.^{50.}
They are the blessed ones which mourne, that shalbe comforted^o.^{Act. 2. 37.}
Let not them thinke euer to come to this ioy, who driue out^{46.}
of their owne hearts, all consideration of their owne sinnes,
which they haue committed; of Gods iudgements, which they
haue deserued; of Gods iustice, which is prouoked; of Gods ma-
iestie, which is offended; that their hearts may feele no smart,
their soules may be affected with no sorrow, for their trans-
gressions. For if euer thou hast read the *Psalmes* of *Dauid*
through, thou hast found this to be true, that they which
sow in teares, shall reape in ioy^p. Oh, you hard-hearted, and^p Psal. 30. 6.
impenitent ones then, who could neuer yet mourn for your
sinnes, heare what *Saint Iames* saith, and be advised by him.
*Be afflicted, mourne, and weepe, let your laughter be turned in-
to mourning, and your vaine ioy into heavinesse*^q: that so mour-^q Iam. 4. 9.
ning, you may be comforted, and (as they, who after they
haue endured many a foretempest by Sea, come to *Arabia*,
where *Myrrhe* growes, get it, gather it, and smell on it) so
you, after your soules haue beene truly humbled within
you, may apprehend the righteousnesse of *Christ*, and be
spiritually rauished with the sweetnesse of it, in such wise,
that you may both resolute, and desire, neuer to let it
goe.

* Secondly, Get a good conscience; for that (as *Salomon*
saith) is a continuall feast^r. Well spake an *Ancient*^s, to this
purpose; *I intend, brethren, this day to inuite you to a feast of*
spirituall ioy, which ioy neither the plentie of riches, nor the glory
of the world, nor greatnesse of posteritie, nor health of body, procu-
reth, but onely puritie of conscience. And no marvaile; for if
an euill conscience begets a timorous and trembling heart^t, then
a good conscience must needs produce a ioyfull and merrie
heart. Now how to get a good conscience, I direct else-
where^u.

* Lastly, because worldlinesse is a great enemy to this ioy,
therefore take heed and beware of conetousnesse^v. Stop thy no-
strills.

* 2. Helpe to
get true ioy.

^r Pro. 15. 15.

^s Aug. ad Fr. in
Erem. Ser. 10.

^t Ad spirituale

gaudium hodi-
erno die in-
tendo, &c.

^u Mala consci-
entia cor tabes-
cens, & trepi-
dans gignit.

^v Muscul. in
Psal. 18 p. 182.

^w Court of
conscience.

pag. 50. 51. &c.

* 3. Helpe to
true ioy.

^x Luk. 12. 15.

strills full of earth, and the sweetest Odours cannot affect the smell; So, let a man heare the sweetest Doctrines of the Gospell, euen of *free iustification by Christ, &c.* he can smell no sweetnesse in them, he can feele no comfort by them, if his heart be stuffed, and inordinately affected with the things of this life. As therefore thou wouldest reioyce in the assurance of *Gods loue*, make not the world thy *God to loue*.

Vse 3.

Lastly. Doth the Church here giue an example to all her sonnes and daughters, in resolving that this sweetnesse *shall*, in desiring that this sweetnesse *may*, abide in her continually? Then this should teach all those members of the Church, who haue tasted of the ioy of Gods saluation, to endeouour to keepe and maintaine the same. The desires of a good Mother, in good things (especially seconded with care and industry) must be the patterne of the Childrens endeouours. If our Mother the Church hath desired, and endeououred in ALL ages to keepe this ioy; then WEE, (members of her bodie) in this age, must be carefull not to come behinde her in such desires and endeouours. With how holy a vehemency doth *Paul* enforce this vpon the Church her children, both at *Philippi*, and *Thessalonica*; *Reioyce in the Lord alway, againe, I say reioyce^x. Reioyce euermore^y. In this ioy as a man cannot be too excessive^z*, for the measure, so he cannot be *too long*, for the time.

^x Phil. 4. 4.
^y 1 Thel. 5. 16.
^z Pet. Mart.
Esb. l. 1. p. 100.
Hac iocunditas
viciosum ex-
cessum pati non
potest.

^a Ioh. 15. 11.

Our Sauour tells his Disciples, that he would haue *His ioy REMAINE* in them^a. Say therefore of this thy ioy (thou Christian soule) as *Iob* of his innocencie; *I will not let it goe untill death*.

Now that thou mayest haue some directions in this case, these Rules will be vsfull for thee.

How to keepe
spirituall ioy.

1. Rule.

First, maintaine thy ioy in the Word, let *that* be the very ioy and reioycing of thy heart. Let neither the pleasures of the flesh, nor the profits of the world, nor the companie nor counsell of carnall friends, make thee giue ouer thy private reading, studie, and meditation, in *that*. Let neither the foulness, nor coldnesse of the weather, nor the length of the

the way, nor the shortnes of the dayes, coole thy forward-
 nesse, or quayle thy diligence in the *hearing* of *that*. I am
 perswaded, that *Dauid* did so much *reioyce* in the *fauour* of
 God, because he did so much *delight* in the *Word* of *G O D*.
 So much he seemes to testifie in that 27. *Psalme*. vers. 4. *I de-*
sire to dwell in the house of the Lord all my dayes, that I may be-
hold the beautie of the Lord; As if these words were (after a
 sort) spoken of purpose, to show, that if wee continue our
delight in *Gods Temple*, wee shall continue our *sight* of *Gods*
beautie, shining vpon vs continually to refresh vs. In the
Word, wee shall meete with such sweete sentences, such
 gracious promises, as will strengthen our ioy, as will rayse
 vs vp out of our heauie and disconsolate fits, as will shew
Christ vnto vs, as will reueale the vnspeakeable goodnesse
 of God vnto vs. Experience in the Church of *Christ*, proues,
 that many a man and woman, hath gone with a trembling
 spirit, with a perplexed conscience (because their ioyes
 were not as they were wont to be) to the hearing of many a
 Sermon, about the reading of many a Chapter in the Bible,
 or of some other sweete passages in good Bookes; and they
 haue met with that *consolation*, that *satisfaction*, that they
 would not for any thing haue missed off. Let but thy de-
 light then in the *Word* of God *abate*, and I dare boldly tell
 thee, thou shalt finde as much to doe to maintaine thy ioy in
 thy iustification, as he, to continue the refreshing of his
 brayne with sweete flowers, that cares not to come into
 those Gardens where they grow, or, that, hauing gather-
 ed them alreadie, stops them in some corner farre from
 his nostrills. Be sure therefore still to reioyce in the garden
 of the Scriptures, and be still plucking and sucking the
 sweetnesse of them, by private studie, and publique hea-
 ring.

Againe, a serious and frequent Meditation, vpon the ex-
 cellencie of the benefit of *free iustification by Christ*, is a se-
 cond help for a *CHRISTIAN* to maintaine his spirituall
 ioy. The deeper a man diues into the nature of a thing,
 the more knowledge shall a man haue of the value of that
 thing,

2. Rule.
 To keepe
 spirituall ioy.

thing, and sutable to his sight of the worth of it, will his delight in it be. The more sweete flowers are rubbed, the more fragrant Odour is extracted from them; yea, though these flowers seeme somewhat dead, yet by rubbing, the smell of them is revived; So, could but our faith euer and anon, be rubbing out by diuine Meditation, the marrow and spirits (as it were) of this bundle of *Myrrhe*, of this priuiledge, of partaking freely in the righteousnesse of Christ Iesus, it is admirable to thinke what abundance of sweetnesse, wee shall draw out of the same, to the continuall accheering and refreshing of our soules.

Quest.

Yea, but how must I by Meditation rubbe out this sweetnesse?

Answ.

I answer, thou must make, the effects of *Iustification*, the *Obiect*, of these thy *Meditations*.

How by meditation to pull sweetnesse out of Iustification, viz. by meditating on the effect of Iustification.

1. Effect.

Rom. 5. 1.

First of all therefore thinke oft with thy selfe, what an excellent thing it is, of an *emie* of God, to be made a friend of God; of one that Once wert at oddes with him, to be set at one with him: but by vertue of the righteousnesse of Christ, thou art at one with God, as the Apostle speaketh; Being iustified by faith, wee haue peace with God, through Iesus Christ our Lord.

2. Effect.

Gal. 4. 4.

Secondly, meditate what a rare thing it is, that, whereas thou wert once tyed to a most strict obedience to the Law of God (euen in thine owne person) insomuch that for thy fayling in the least tittle of that obedience, thou shouldest haue smarted for it for euer, now thou art freed from that rigour, Christ hath performed that perfect obedience for thee, and that Evangelicall obedience, which now thou performest (being sincerely respectiue to all the Commandements) is acceptable through Christ Iesus. But this also is an effect of justification, as the same Apostle testifieth, when he saith; When the fulnesse of time was come, God sent forth his Son, made of a woman, made under the Law, to redeeme them that were under the Law. That is, they

they that haue share in *Christ*, and *his* righteousnesse, they are redeemed from the rigour of the Law.

Thirdly, thinke with thy selfe, what an excellent benefit it is to be freed from the curse of the Law^d, to be redeemed from condemnation, and from the wrath that is to come. But this benefit belongs to them that are iustified. Being now iustified by his blood, wee shall be saved from wrath through Him^e. ^{d Gal. 3. 13.} ^{e Rom. 5. 9.}

Fourthly, Meditate how great a priviledge it is to be freed from the sting of a tormenting conscience, which once thou didst under-see; What a libertie thou hast now over what thou hadst then, when the Arrows of the Almighty did drinke up thy spirit; and a restless, terrified, soule was within thee; and what great oddes there is betwixt thine estate now, and thy case then. But this freedome from terrors of conscience, comes from iustification, as the Prophet *Isaiah* signifieth in the 41. Chapter of his Prophecie, the latter part of the tenth verse, being compared with the first part of the foureteenth, where *Iacob*, who is upheld with the right hand of Gods righteousnesse, is wished (by the Lord) not to feare, nor be terrified; as giuing vs to vnderstand, that terrors of conscience doe not belong * to them that are iustified. And in another place of that Booke, they that are trees of righteousnesse, of the planting of the Lord^f, or that are the righteous people^g, are promised to haue (by Christ their Iustifier) their broken hearts bound up, to haue beantie in stead of ashes, the oyle of ioy in stead of mourning, and the garment of gladnesse in stead of the garment of heavinesse^h. * That is, as they did to *Cain*, and doe to Reprobates to driue them to desperation. ^{f Isa. 61. 3.} ^{g Isa. 60. 21.} ^{h Isa. 61. 1. 3.}

Fifthly, Meditate what a singular prerogative it is to haue hope in death, and that, whereas they that teare and weare out their dayes in sinne are like to die, either ragingly and disconsolately, as, *Saul*, *Iudas*, and *Iulian* did; or else blockishly, like a stone, as *Naball* did; thou shalt die quietly, goe to thy graue in

I. peace,

peace, and although it ſhould be thy portion, to haue ſharpe encounters with the Tempter, yet that thou ſhalt haue victorie, and confidence in the greateſt extremitie. But this ſpringeth alſo from *iuſtification*, as the Wiſe-man ſpeaketh; *The righteous* (or the iuſtified man) hath hope in death¹.
¹ Pro. 14. 32.

Sixtly, Thinke oft what a priuiledge it is to haue comfort in the middeſt of afflictions, and that, *whereas outward troubles and croſſes, are tokens of Gods wrath and diſpleaſure to the wicked, they are ſignes of his loue and fauour towards thee.* But this alſo thou haſt by the *righteouſneſſe of Chriſt.* Being *iuſtified by faith* (faith Paul) wee glory in tribulations, knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vs^k.
^k Rom. 5. 1. 3.
 4. 5.

Laſtly, conſider ſeriouſly, what an ineſtimable bleſſing it is to haue euerlaſting bliſſe in the life to come; And, that, (*whereas Reprobates ſhall haue that fearefull ſentence, denounced againſt them, Goe yee curſed, &c.*) thou art like to heare that ſweet voice, ſpeaking to thee; Come thou bleſſed, inherit the kingdome prepared for thee from the beginning of the world. But this is another fruit of ſharing in the righteouſneſſe of Chriſt, if St Paul may be beleued; *Whom he hath iuſtified, them alſo hath He glorified*¹; That as ſinne hath raigne vnto death, euen ſo might grace raigne through **RIGHTEOUSNES** vnto **ETERNALL LIFE**, by Chriſt Ieſus our Lord^m.
¹ Rom. 8. 30.
^m Rom. 5. 21.

Meditate vpon theſe things, thou man or woman greatly belovedⁿ. I tell thee Chriſtian, for want of this meditation, thou art much thine owne enemy. Thou ſpendeſt many a day vncheerfully, many an houre vncomfortably, becauſe thou doeſt not ſo ſearch into the worth of this bundle of Myrrhe, by ſuch Meditations as thou ſhouldeſt. Can the often ruminating on this, that, (by vertue of Chriſts

Christs righteousness) thou art at peace with God, freed from the rigour of the Law, redeemed from the curse of the Law, quiet, truly quiet in thy Conscience, that thou hast right to comfort in afflictions, to hope in death, to perfection of blessednesse at the day of iudgement; Can (I say) can this chuse, but preserve in thee, that spirituall ioy the Lord hath implanted in thy soule? Give heed therefore, give heed to these privileges, and againe and againe thinke vpon them. So much for the second Rule.

Thirdly, A Christian shall preserve his ioy, by preserving his faith. Faith is the nostrill of the soule (as I told you) which sendeth this ioy to the heart, from the apprehension of *Christs righteousness*, looke therefore how that is enfeebled, so will the ioy be extenuated. They, that would haue sweet smells haue free passage to the braine, to refresh the animall spirits that be there, must haue a care to prevent Vlcers from breeding in the nostrills, by drying and strengthening the head, that no superfluities (which are the cause of such Vlcers) flow out of the head into the nostrills. So thou that wouldest haue the sweetness of this *Myrrhe*, the ioy of iustification to haue passage by the nostrills of faith alwayes to thy soule; Keepe thy heart with all diligence, watch, and observe that, that the excrements and superfluities of unbelieve, doubtings, distrust in Gods providence, fleshy ease, gining way to the love of earthly things, like so many Vlcers, may not breed in thy faith, and breath out such an unkinde and stinking Odour, as may stop the passage of those comforts to thy soule, with which once thou wert wont to be refreshed.

3. Helpe to preserve ioy.

A Similie.

Fourthly, Take heed of sinne against conscience. The getting of a good conscience, is (as hath beene shewed) a meanes to come by ioy. And the keeping of a good conscience is a meanes to conserve ioy: How did *David* eclipse his ioy, and *Peter* his, when as the one defiled himselfe by adulterie and murder, and the other denyed his Lord and Master, both against the light of their owne consciences.

4. Helpe.

Mysticall Myrrhe.

And wherefore is it, that some Christians, who were once wont to reioyce in the sauing health of the God of *Iacob*, come to be plunged into deepe fits of distresse, out of which they cannot so soone, and easily recouer themselues, but because they are somewhat more bold with their consciences then it is fit, or lawfull. If thou wouldest walke then continually with the white garments of gladnesse vpon thy soule, beware thou doe not wound thy soule, by giuing way to any sinne, but endeouour to keepe a cleere conscience before God, and towards men, holding (as the Apostle adviseth) the
 ° 1 Tim. 3. 9. *mysterie of faith in a pure conscience* °.

5. Helpe.

¶ *Aug de verb. Dom. Ser. 37. Sicut non potest homo duobus dominis seruire, sic & nemo in hoc seculo potest gaudere et in Domino.*
 * A caution.
 ¶ *Eccles. 5.*

To conclude all. In the last place, because a worldly, and carnall ioy, is a great enemy to the spirituall, and sith it is as impossible for a man to reioyce (as worldlings doe) in the world, and the Lord, as to serue two Masters P: therefore take heed of a carnall and worldly ioy. * Not that I would haue a Christian, not take comfort in the outward blessings that God hath lent him; For, as he hath best right vnto them, so he hath most cause to take some comfort in them: And not to doe so, *Salomon* calls a *vanitie* under the *Sunne* ¶. But not onely to reioyce in impietie against God, in iniquitie against man (as profane ones doe) but also to reioyce in the outward good blessings of God excessively or carnally, is that which I advise euery beleeuer to beware of. If a man should mingle a bunch of *Wormewood* with a bundle of *Myrrhe*, you cannot make me belecue, there will be so sweet a smell, as the *Myrrhe* alone would yeeld; Euen so, he that admits any transitorie, and worldly thing, at any time, as an equall Obiect of his ioy, with this transcendent treasure of iustification, let him tell mee (be he neuer so deare in the eyes of God) whether he depriues not his soule (for the present) of that abundance of comfort, which once the thought of his discharge by Christ, did conuey vnto him. When therefore thou art to solace thy selfe with the vie of the creatures, let thy ioy know a measure, least the
 vnmea-

Mysticall Myrrhe.

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vnmeasurablenesse of thy worldly ioy, lessen the measure of thy spirituall ioy, which this Bundle of *Myrrhe*, the rightcousnesse of CHRIST IESVS is the ground of.

These are the Rules by which thou mayest obtaine thy ioy in justification. Thinke on them, make vse of them. And *heauens*-blessing make them beneficiall vnto thy soule.

A M E N.

L A V S D E O.
